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No. 3

القصيدة للقاضى

نشوان بن سعيد الحميرى

THE

LAY OF THE HIMYARITES:

BY THE

KADHI NESHWAN IBN SA'ID.

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TRANSLATED AND EDITED

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INTRODUCTION.

There are few pursuits more interesting than that which has for its object the discovery of those relics of old times which present to our view authentic and tangible evidence of the truth of incidents which we had previously learnt only from the pen of the historian, or perhaps had merely surmised from the faint breathings of tradition. The broken piece of sculpture which has been hastily tossed aside by the pick of the Arab excavator becomes to us a living reality when we learn that it records a series of events engraved by a contemporary of Sennacherib or Sardanapalus. Dim is the outline presented in the pages of the Greek Annalist, or even of the inspired Seer, when we compare it with the presentment of

the monarch in his habit as he lived, sitting in the multitude of his counsellors, or strenuously engaged in war or the chase. It is no doubt in Egyptian or Assyrian exploration that the pleasure of the pursuit chiefly lies; a cuneiform brick or a faded cartouche may on interpretation be found confirmatory of the most striking passages of Holy Writ, or may add another chapter to the records of that earliest religion which has preserved the Sagas of the Creation, the Fall, and the Deluge in so many lands. But every one cannot reach Corinth, and many searchers after the hidden secrets of antiquity must be content if their investigations result in nothing more heroic than the elucidation of a corrupt text, or the verification of an obscure passage in an Arab historian. And yet the seeker is not without his reward, for in literary and historical enquiries, the resolution of doubt into certainty possesses a charm of its own which is far from being dependent on the importance of the facts which are brought to light.

During a long residence in Aden circumstances led me to turn my attention to those ancient monuments of the Kingdom of the Himyarites which are from time to time revealed by the plough of the Arab cultivator, and brought into the settlement for disposal. I had scarcely completed the purchase of my first slab, when a gentleman who has since made a distinguished name in Semitic archæology, M. Joseph Halévy,

passed through Aden on his return from a long and perilous journey in the interior of El-Yemen, in the course of which he had copied no less than 685 inscriptions. When M. Halévy visited me, my slab was standing in a corner of my study; [1] it caught his eye: he copied it, and gave it the honour of figuring as No. 686 in his published collection. M. Halévy impressed me with the idea of the historical value of these inscriptions. I endeavoured as far as I could to follow his example, and was fortunate enough to acquire several very interesting tablets, the majority of which have been published in the *Transactions of the Society of Biblical Archæology*.

Contemporaneously with the discovery of the Himyaritic inscriptions, several ancient manuscripts were brought into the light of day, which for years had rested undisturbed upon the shelves of the literati of San'â and Hodaida. These manuscripts were based upon the works of Arab authors, who had compiled their histories within a few years of the date of the extinction of the Himyarite Empire, and as is proved by the evidence of their books, must have been acquainted with the Himyaritic Language. [2] In these they not only give translations of Himyaritic inscriptions which were found upon tombs by the early Muslim

[1] It is now in the British Museum.

[2] For a fuller discussion of this interesting question, see Dr. D. H. Müller's *Südarabische Studien*, Wien, 1877.

conquerors, but lay down canons of Himyaritic Grammar, which have been confirmed by the researches of European savants, and depict the characters of the Alphabet, which not even the blunders of successive generations of copyists have been able to deprive of their likeness to the original forms. Foremost among these writers was Abû Moḥammed el-Ḥasan ibn Aḥmed ibn Ya'ḳûb el-Hamdâny, who was himself of noble Himyarite descent, and whose great works, the *Kitâb Jezîret el-'Arab*, and the *Iklîl fi-Ansab*,[1] unknown twenty years ago, are now accessible to all who take an interest in these studies. It is therefore from the writings of this author that Dr. D. H. Müller has, with great judgment, selected an example of the assistance which the manuscripts and the inscriptions mutually render in the elucidation of History.

In the *Commentary* to the Himyaritic *Ḳasîdeh* occurs the name of an ancient king named ثالب ريم who is said to be often mentioned in the Himyarite Musnads. Von Kremer (*Ueber die Südarabische Sage*, p. 59) transliterates this name as Tâlit (Thâlith) Rîm (ثالث ريم). In my MS. of the *Iklîl* (which was used by Dr. Müller) in Book X, p. 6, the same name occurs, written ثالب and ثالب. The true orthography, how-

[1] Copies are in the British Museum, numbered respectively Or. 1383 and 1382.

ever, is soon settled when we consult the inscriptions, for we find it to be, as represented in Arabic characters, تأٔلب ريام, or *Tälab* of *Riâm*, which, according to the *Iklîl*, was a fortress built by this prince in the district of El-Bûn. But while the inscriptions assist us to a correct rendering of the name of the king, the manuscripts are equally helpful in another particular. The king, who it is evident has been deified after his death, is described in the inscriptions as بعل ترعت. Now, بعل has in Himyaritic sometimes the Hebrew signification of *Lord, Possessor*, and sometimes the Arabic signification of *Husband*. It is impossible from the context of the inscriptions to say which meaning should be ascribed to the word in this instance. But in turning to El-Hamdâny, we find the mystery cleared up, for it is expressly stated that Tälab Riâm was the father of two sons, يطاع, *Yaṭâ'*, and يارم, *Yârim*, whose mother was ترعة بنت بازل بن شرحبيل, *Tar'at* the daughter of Bâzil bin Sharaḥbîl.[1]

[1] Dr. Müller thinks that the Arab historiographers have mistaken the meaning of the word بعل in attaching to it the signification of *Husband*, instead of that which it ought to bear, *Lord, Possessor* = ذو. He is of opinion therefore that the word *Tar'at* is the name of a place, and not of a woman. But analogous to this is the case of the god Il-Maḳah, who is almost invariably described as بعل اوم. For a long time Awwam was thought to be the name of a place, but its occurrence in proper names proves

Another writer to whom we are indebted for a vast amount of information on the history of ancient Yemen is the author whose poem forms the subject of the following pages. Neshwân ibn Sa'îd was, as we are informed in the Commentary of the Ḳasîdeh, the descendant of a line of Himyarite princes. The passage has not been quite correctly transcribed by Von Kremer (*Die Himjarische Ḳasideh*, IV) and I therefore reproduce the whole of it from the MS. in my own possession, as it affords an interesting exemplification of some of my previous remarks :—

ذو مراثد القيل بن ذى سحر[1] و هو الذى خرج من مارب فى وقت
ابن اخيه الملك الهدهاد بن شرحبيل بن ذى سحر[2] فقسم اليمن بين
اولاده هولا وبنى نحرا وعمران باعلى البون و ولده هنالك و ببلاد
حميرو ناعط وظفار وغيرها منهم قائل هذا الشعر نشوان بن سعيد بن سعد
بن ابى حمير بن سعيد بن ابى القسم بن عبد الرحمن بن مفضل بن
ابراهيم بن سلامة بن حمير بن حمى ابن ابى حمير بن افرع بن قيس
بن مراثد بن عبد الرحمن بن الحرث بن زيد بن عبد ال بن شرحبيل
بن مراثد بن ذى عمران بن حسّان ذى مراثد بن ذى سحر[2] ومن ولده

it to be that of a deity, e. g. وهباوم ; سعداوم. In the theogony of the Sabæans, therefore, Awwam was probably the wife of Il-Maḳah, as Tar'at was of Tälab and Bakkar of Dhû Samâwy. The seat of the cultus of Tälab was probably Yahar (Hal. 85).

[1] شحر in MS. [2] سجر in MS.

المدمانيون بظفار الملك بايديهم من ذلك الوقت والبوسئيون بصنعا ونواحيها من ولد بوس بن ذى سحر[1] وبه سمابيت بوس ومن ولد ذي مراثد ايضاً الضورانيون والذرائجون من ولد ذي قين بن ذى مراثد الذى بنى قصر ذى قين بالظاهر من بلد همدان وكان ملكاً على همدان قال الهمداني فى الجزء التاسع من الاكليل وجد قبر بيريم بالقرب من ظفار وكانت الملوك تسكنها وهو قبر ذى دنيان[2] بن ذى مراثد ذى سحر[3] فوجدت ثنية مضببة بالذهب وكانت سقطت فى حيوته فكتب عليها لا تحزن علي ثنيتك ذا مراثد فانك الى دنياك غير عائد ووجد مع ذى دنيان فى قبره لوح من ذهب مكتوب فيه[4] انى انا مراثد ذو ذبان انا وانثة لى ستمائة خريف حيوان بهجرنا ملوكا حمح اباں اى مثل ابائنا وانصرنف بحدثان والطمم نلبسان بيانه يقول انا وامراتى وهى الانثة بلغتهم حيينا ستمائه خريف بهجرنا ظفار ملوكا حمح اباں اى مثل ابائنا وانصرنف الفضة نحذيها ونلبس الطميم يعنى الحرير .

" Dhû Marâthid the Ḳail, the son of Dhû Saḥar. It was he who went out from Mârib in the time of his ~~brother~~, the king El-Hadhâd bin Ṣharaḥbîl bin Dhû Saḥar, and he divid-

[1] شجر in MS. [2] دبان in MS. [3] ذنيان in MS. [4] From this to the end of the passage *literatim* as in MS.

ed El-Yemen between his children. These were the Benî Nahrà and 'Amrân on the highlands of El-Bûn, and there were his children, as well as in the land of Ḥimyar, and Nà'iṭ, and Zhafâr, and other places. From them descended the reciter of this poem, Neshwân bin Sa'îd bin-Sa'd bin Abu Ḥimyar bin Sa'îd bin Abu-l-Kusm (?) bin 'Abdu-r-Rahmân bin Mafṣal bin Ibrahîm bin Salâma bin Ḥimyar bin Ḥamy (?) bin Abu Ḥimyar bin Afra' bin Ḳais bin Marâthid bin 'Abdu-r-Rahmân bin El-Ḥârith bin Zaid bin 'Abd-âl bin Sharaḥbîl bin Marâthid bin Dhû 'Amrân bin Ḥassân Dhû Marâthid bin Dhû Saḥar; and of his posterity were the Madmâniun in Zhafâr el-Mulk which remained in their hands from that time, and the Bausîyûn in Ṣan'á and the adjoining districts, who were descended from Baus bin Dhû Saḥar, the founder of the house of Baus, and of the posterity of Dhû Marâthid also were the Ẓurâniyun and the Dharäîhûn, who were descended from Dhû Ḳain ibn Dhû Marâthid, who built the castle of Dhû Ḳain in Ezh-Zhâhir in the land of Hamdân, and who reigned over Hamdân. El-Hamdâny says in the ninth book of the *Iklîl*: There was found a tomb in Yarîm in the neighbourhood of Zhafâr, in which the kings resided, and it was the tomb of Dhû Dunyân bin Dhû Marathid Dhû Saḥar, and there was found a front-tooth clamped with gold, which had dropped out in his life-time, and on it was written, *Grieve not at*

thy tooth, Dhû Marâthid! for not even shalt thou thyself return to thy world! And there was also found in the tomb of Dhû Dunyân a golden tablet on which was written, *I am Marâthid Dhû Dunyân, I and my wife, we lived and reigned six hundred years in our city of Zhafâr, we lived in great pride, and distributed gifts of silver and clothed ourselves in silk.*" [1]

This extract is interesting for more than one reason. In the first place, it gives a longer genealogy of Neshwân ibn Sa'îd than has yet been published; secondly, it deals with the illustrious house of Marthad, which is so frequently mentioned in the inscriptions of 'Amrân, which are now in the British Museum; and lastly, it affords an example of the bilingual texts which not infrequently occur in the Arab historians of the period, and which, corrupt as they are, furnish valuable hints to the student of philology.

Beyond his pedigree, we know but little of Neshwân ibn Sa'îd. He tells us himself in his great work, the *Shems el-'Ulûm*, that his mother, like his father, was of noble Himyaritic descent, and that his residence was at Ḥûth, a little village in the district of Hamdân. Here we may imagine him to

[1] This passage has been critically treated, along with several others, by Dr. D. H. Müller in his *Südarabische Studien*, pp. 15 sqq. As the discussion of the Himyaritic text does not fall within the scope of my own work, I have merely given the probable meaning of the text as it stands in my edition of the Commentary.

have lived and worked, until his death, which took place in A. H. 573. The knowledge which is so copiously displayed in his works was probably derived not only from the writings of more ancient authors, such as Wahb ibn Munebbih and 'Ubaid ibn Shariyah, [1] but from the oral traditions of the peasantry. His principal work, the *Shems el-'Ulûm*, is in lexicographical form, and according to Dr. D. H. Müller is of the highest value from a historical and geographical point of view. A manuscript of this book is in the Royal Library at Berlin, and it is much to be wished that Dr. Müller, who has already turned its contents to considerable use, should complete his task by giving to the world the work in its entirety. Neshwân ibn Sa'îd was also the author of several other works [2], chiefly, it would appear from their titles, of an exegetical nature, and of a few scattered poetical pieces, which the searcher amongst Arabic manuscripts may here and there light upon. [3]

The work, however, which has been chiefly associated with his name is the قصيدة الحميرية, *the Lay of the Himyarites*. The *motif* of this poem is clearly ethical; it deals with the

[1] These were collected by Ibn Hishâm the historian of Mohammed, under the title of the *Tîjân fi-Mulûk*, of which a MS. is in my possession. It is of excessive rarity, if not unique, and I trust, when leisure permits, to publish an analysis of it.

[2] For a list of them, see Dr. Müller's *Südarabische Studien*, p. 72.

[3] Two are inserted at the end of my copy of the *Tîjân fi-Mulûk*.

most commonplace and yet the newest of themes, the decay of glory, the vanity of human power. Not less vain perhaps are the efforts of poet or moralist to persuade man that he is but a sharer in the common lot, and that he, even he like every one else, "cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness," for that which strikes him as only natural in the case of the rest of the world, appears something strange and novel when his own turn comes to endure it. The poet of Ḥimyar takes as his text the fallen fortunes of his own illustrious race. "Where", asks he, "are the kings and nobles of Ḥimyar? They have been ground down as the kernel of the date beneath the millstone, they have become as dust in the earth!"

But reflections which are merely the echo of the voice of the Preacher may be thought too trite to merit much attention. This is true; the writer's claims to a hearing rest on other grounds. The poem is a terse epitome of the ancient history of El-Yemen; if it does little more than record the names of kings and princes, still these names are rarely to be found elsewhere, and when read with the Commentary and with the *Shems el-'Ulûm* of the same author, the work affords valuable testimony in support of the theory that the interminable genealogies which we find scattered throughout the works of the early Arab writers are not the mere figments of their imagination,

but are actually founded upon evidence which is more or less of a historical character. The scanty material at our command does not permit us to state with any degree of certainty the extent of the assistance afforded towards the manufacture of these genealogies by the monuments on which we find graven the deeds and ancestry of the ancient kings of Sabà. We are only sure that the contents of these inscriptions did not become a dead letter till some centuries after the birth of Islâm, and that names found in the Arab pedigrees frequently correspond with those occurring in the sculptured texts. The case of Tälab and his wife Tar'at has been already alluded to. Another instance is found in the Himyaritic Ḳasîdah, verse 119, where we find Dhû-l-Mar'aly mentioned. [1] There can be scarcely any doubt that this name is identical with Dhamar'aly ذمرعلى (*the Exalted One has given protection*) which occurs frequently in the inscriptions. Other instances will be found in the Notes. And although it is possible that much of the historical information contained in the Arab chronicles is based on no better foundation than oral tradition, the present state of our knowledge is too limited to warrant us in assuming that no additional light will ever be thrown, not only on isolated points of genealogy, but on those great ethnical disturbances to which the Arabian peninsula was

[1] The same name is also found in an unpublished poem of As'ad Tobba' which is quoted in the *Tŷân fi-Mulûk*.

undoubtedly subjected to at a very early date. The encouraging results of recent discovery in other directions may well lead us to hope that many years will not elapse before confirmation is afforded to the important facts symbolized by the legends of the Destruction of 'Âd, the Expulsion of Jorhom from El-Yemen, the Fall of Ṯasm and Jadîs, and others of which no epigraphical record has hitherto been found.

The Ḥimyaritic *Ḳasîdah* was first published by Herr Alfred Von Kremer in 1865 from a MS. in the Imperial Library at Vienna, which is said to be a copy of the Rich MS. in the British Museum. The text was faulty, and notwithstanding the editor's emendations, in many places the sense of the passage was entirely lost. Very few of the proper names, on which the value of the poem principally depends, were correctly transcribed. In the following year, Von Kremer published a translation of the Commentary in his work, *Ueber die Südarabische Sage*. This Commentary, which is found in a more or less perfect form in every known MS. of the *Ḳasîdah*, is thought by Von Kremer to have been written by Neshwân himself, in accordance with a prevalent practice of the time in which he lived. But Dr. Müller considers it is more probably the work of later writers, who have imported into it passages wholesale from such books as the *Wiṣâyâ el-Mulûk* and the Chronicles of 'Ubaid bin Shariyah. It is of course possible that Neshwân himself transferred the passages in question to his own book. It is creditable to the Commentator, whoever he may have been, that no attempt is made

to plagiarize without acknowledgment. For instance, the story of the Destruction of Thamûd and that of the Downfall of Ṭasm and Jadîs, which produces in such a curious form the legend of Birnam Wood, are given on the authority of 'Ubaid bin Shariyah. On examining the original accounts in the *Tîjân fi-Mulûk*, I find the Commentator has done his work with extreme fidelity, and as a general rule has retained the exact wording of the original.

In 1877, Dr. D. H. Müller published a portion of the Ḥimyaritic *Ḳasîdah* (vv. 96 to 125), [1] which adds most materially to our knowledge of ancient Arabian history, as by the aid of the *Shems el-'Ulûm* and of the Ḥimyaritic inscriptions, the learned writer was enabled to determine the correct orthography of many of the proper names which had hitherto remained uncertain. The basis of Dr. Müller's edition was a manuscript which had been presented to the National Collection by Lieut. Colonel S. B. Miles (Or. 1383), and which contained the *Kitâb Jazîrat el-'Arab* of El-Hamdâny, interspersed with verses of the Ḥimyaritic *Ḳasîdah*, and with portions of the Commentary. [2] The MS. is dated A. H. 908, and incomplete as it is, its antiquity and its accuracy entitle it to the first place amongst the known copies of the poem. The other manuscript (Add. 7542) which

[1] *Südarabiche Studien*, pp. 43-57. The paper originally appeared in the April number of the Proceedings of the Imperial Academy of Sciences at Vienna.

[2] Dr. Müller has given a collation of these verses at page 6 of his *Südarabische Studien*.

formed part of the collection of Mr. C. J. Rich, Consul-General at Baghdâd, is a neatly written volume of duodecimo or small octavo size, and was transcribed doubtless at Mr. Rich's request from an older copy which may be still in existence. Its contents prove it to be a more modern redaction than the Miles MS.

At the beginning of the present year, I was indebted to the friendship of Captain F. M. Hunter, Assistant Resident at Aden, for another copy of the poem, which on examination I found to contain several important variants from the texts previously published. The MS. was completed on the sixth of the month Rabi'ul-Âkhir, A. H. 1086, and though more recent in date than that of Colonel Miles, is of an entirely different redaction. Before leaving England, I made a careful collation of it with the Miles and Rich MSS. in the British Museum, and now venture to offer the results to the small circle which is interested in these studies. I had entertained the hope of adding some extracts from the Commentary, illustrative of the numerous historical or legendary allusions which are scattered through the work, but my official duties have not permitted this design to be carried out. I have however annexed a complete list of the various readings which are found in the MSS. and in Von Kremer's and Müller's editions, and have noted such proper names as are to be found in the Himyaritic inscriptions. I have also prepared from the Commentaries some genealogical tables, which will I trust prove

of assistance in rendering the historical portion of the poem intelligible. The names of those kings and princes of Ḥimyar who are recorded in the *Ḳasîdah*, are printed in small capitals.

There are some metrical difficulties in the poem, with which I have not greatly concerned myself, as they are foreign to the principal object which I had in view. If I have laid myself open to criticism on this head, I can plead in defence that there is not a single line in the text which is not warranted by the authority of the MSS. which I have consulted, and that I have carefully avoided making conjectural emendations. I may however mention that the metre is كامل aud the rhyme متواتر .

In conclusion, I must claim indulgence for the faults in the typographical execution of the work. The poem has undergone many revisions, and of errors of the press there are I trust but few, but I am conscious that in the "ordered semblance" of the page there are many defects. The difficulties of printing such a work in an Indian country-town are very considerable, but the majority of them have been successfully surmounted through the ready resource of Mr. Austin Mears, the Head Master of the High School, under whose supervision the work has been passed through the press. It is, I think, a creditable fact that the whole of the English and Arabic text has been set up and struck off, and the brochure bound, by one of the pupils of the School.

W. F. P.

SEHORE, *December*, 1879.

ERRATA.

v. 8 *for* الَتِّي *read* الَّتِي.

v. 9 *for* كَاسُ الرَّدَى *read* كَاسَ الرَّدَى.

v. 32 *for* الحُبَاةُ *read* الجُبَاةُ.

v. 54 *for* رَاهُ *read* رَاءُهُ.

v. 72 *for* اداق *read* اذاق.

v. 77 *for* sixty *read* seventy.

v. 98 *for* 'Uthḳalân *read* 'Uthḳalân.

v. 121 *for* Fahd, and Dhû Humâl *read* Dhû Fahd, and Humâl.

v. 139 *for* غَرَوَتْ *read* غَرِدَتْ

THE

LAY OF THE

HIMYARITES.

القصيدة للقاضى
نشوان بن سعيد الحميرى

---

1 الأَمْرُ جِدٌّ وَهْوَ غَيْرُ مُزَاحِ
فَاعْمَلْ لِنَفْسِكَ صَالِحًا يَا صَاحِ

2 كَيْفَ البَقَاءُ مَعَ اخْتِلَافِ طَبَائِعَ
وَكَرُورِ لَيْلٍ دَائِمٍ وَصَبَاحِ

3 الدَّهْرُ أَنْصَحُ وَاعِظٍ يَعِظُ الفَتَى
وَيَزِيدُ فَوْقَ نَصِيحَةِ النُّصَّاحِ

THE LAY OF THE HIMYARITES:

BY THE KÂDHI NESHWÂN

IBN SA'ÎD EL-HIMYARY.

---

1 The purpose of God is a serious matter and not a subject for jesting; employ thyself therefore, my comrade, in religious works.

2 How is stability possible with diversities of temperaments, and the everlasting recurrence of night and morning?

3 Time is the best of counsellors to admonish a young man; and its advice surpasses that of the most friendly monitors.

4 اُنْظُرْ بِعَيْنَيْكَ الْيَقِينَ وَلَا تَسَلْ
يَا اَيُّهَا السَّكْرَانَ وَهْوَ الصَّاحِي

5 تَجْرِي بِنَا الدُّنْيَا عَلَى خَطَرٍ كَمَا
تَجْرِي عَلَيْهِ سَفِينَةُ الْمَلَّاحِ

6 تَجْرِي بِنَا فِي لُجِّ بَحْرٍ مَا لَهُ
مِنْ سَاحِلٍ اَبَدًا وَلَا ضَحْضَاحِ

7 شَغَلَ الْبَرِيَّةَ عَنْ عِبَادَةِ رَبِّهِمْ
فِتَنٌ عَلَى دُنْيَاهُمُ وَتَلَاحِي

8 وَمَحَبَّةُ الدُّنْيَا الَّتِي سَكَنَتْ بِهِمْ
اَبَدًا مَعَ الْاَرْوَاحِ فِي الْاَشْبَاحِ

9 كُلُّ الْبَرِيَّةِ شَارِبٌ كَاسَ الرَّدَى
مِنْ حَتْفِ اَنْفٍ اَوْ دَمٍ سَفَّاحِ

4 Direct thine eyes to what is certain; and enquire not, Oh thou drunken one, from him who is recovering from intoxicatiom.

5 The world runs away with us towards peril, like as the boat of the seaman hastens to it;

6 It runs away with us into a sea of waters in which there is neither shore nor shallows.

7 The occupations of mankind divert them from the worship of their Lord; the seductions of their world and its contentions,

8 And the love of the world which enters ever with the souls into bodies.

9 All mankind are drinkers of the cup of death; by natural means or by bloodshed.

10 لَا تَيْأَسِ لِلْحَادِثَاتِ وَلَا تَكُنْ
لِمَسَرَّةٍ فِي الدَّهْرِ بِالْمِفْرَاحِ

11 أَفَأَيْنَ هُودٌ ذُو التُّقَى وَوَصِيُّهِ
قَحْطَانُ زَرْعُ نُبُوَّةٍ وَصَلَاحِ

12 أَمْ أَيْنَ يَعْرُبُ وَهْوَ أَوَّلُ مُعْرِبٍ
فِي النَّاسِ أَبْدَى النُّطْقَ بِالْإِفْصَاحِ

13 أَمْ أَيْنَ يَشْجُبُ خَانَهُ مِنْ دَهْرِهِ
شَجَبٌ وَحَاهُ لَهُ بِقَدْرٍ وَاحِي

14 وَسَبَا بْنُ يَشْجُبَ وَهْوَ أَوَّلُ مَنْ سَبَا
فِي الْغَزْوِ قِدْمًا كُلَّ ذَاتِ وِشَاحِ

15 أَوْ حِمْيَرٌ وَأَخُوهُ كَهْلَانُ الَّذِي
أَوْدَى بِحَادِثِ دَهْرِهِ الْمِجْتَاحِ

10 Do not despair at evil accidents, and be not too joyful over happy events.

11 Where is Hûd the man who feared God, and his testamentary injunctions? or Ḳaḥṭân of the seed of the Prophet and of holiness?

12 Where is Ya'rub, who was the first to speak Arabic; and who introduced articulate language among man?

13 Where is Yashjub, whom his fate betrayed; and for whom sorrow was ordained by the decree of destiny?

14 And Sabà, the son of Yashjub, who in foray was the first to lead into captivity the women who wore girdles?

15 Or Ḥimyar and his brother Kahlân, who perished through the accidents of all-destroying Time?

16 وَمُلُوكُ حِمْيَرَ اَلْفُ مَلْكٍ اَصْبَحُوا
فِي التُّرْبِ رَهْنَ ضَرَائِحٍ وَصِفَاحِ

17 اَثَارُهُمْ فِي الاَرْضِ تُخْبِرُنَا بِهِمْ
وَالكُتْبُ فِي سِيَرٍ تَقُصُّ صِحَاحِ

18 اَنْسَا بِهِمْ فِيهَا تَبِينُ وَذِكْرُهُمْ
فِي الطِّيبِ مِثْلُ العَنْبَرِ النَفَّاحِ

19 مَلَكُوا المَشَارِقَ وَالمَغَارِبَ وَاحْتَوَوْا
مَا بَيْنَ اَنْقَرَةٍ وَنَجْدِ الجَاحِ

20 مَلَكَتْ ثَمُودَ وَعَادًا الاُلَا اخرَى معاً
مِنْهُمْ كِرَامٌ لَمْ تَكُنْ بِشِحَاحِ

21 اَيْنَ الهُمَيسعُ ثُمَّ اَيْمَنُ بَعْدَهُ
وَزُهَيرُ مُلْكٍ زَاهِرٍ وَضَّاحِ

16 And the kings of Himyar? a thousand kings have betaken themselves to the dust, to rest in graves beneath slabs of stones.

17 Their monuments in the land give us information of them; and the books in their stories record the truth.

18 Their generations are made manifest in them, and their renown is fragrant as the perfume of ambergris.

19 They reigned over the East and the West; and obtained possession of all the country between Ankarah and Nejd-el-jâh.

20 Thamûd and the latter 'Ad reigned together; from them proceeded noble princes in whom was no covetousness.

21 Where is El-Humaisa', and Aïman after him, and Zuhair, a king brilliant in splendour?

22 فى عصرهِ هلكت ثمود بناقةٍ
لقيت بها برحاً من الأبراحِ

23 وعريب اوقطن وحيدان معاً
اضحوا كانهم نوى رضاحيِ

24 والغوث غوث المرملين ووائل
او عبد شمس ذو الندا الفياحِ

25 وزهير الصوار او ذو يقدمٍ
منيا بدهرٍ سالبٍ طراحِ

26 ام اين ذو انسٍ وعمرو وابنهُ
املطاط لط بمسحتٍ جلاحِ

27 والملك بعدهم الى شدد بهِ
عصف الزمان كعاصفِ الارياحِ

22 In course of time Thamûd came to destruction through a she-camel; and met with great grief on her account.

23 And 'Arîb and Ḳaṭan and Haidân together? they were smitten as though they were date stones in the crusher.

24 And El-Ghauth, the aider of the destitute (*or* widows,) and Wâïl, or 'Abd-shams, endowed with ample generosity?

25 And Zuhair-es-Sawwâr or Dhû Yaḳdum? they both yielded to Time, which despoils and casts away.

26 Or where is Dhû Anas, and Amr, and his son El-Miltât, who was carried away by a destructive torrent?

27 And the Kingdom after them passed over to Shadad, on whom Time raged like the raging of the winds.

28 والحارثُ الملكُ المسمّى رائشًا
إذ راشَ من قحطانَ كلَّ جناحِ

29 وحباهُم بغنائمِ الفرسِ التى
فاضتْ على الجندى والفلّاحِ

30 وغزا الاعاجمَ فاستباحَ بلادَهم
ملكٌ حماهُ كانَ غيرَ مُباحِ

31 ركبَ السفينَ الى بلادِ الهندِ فى
لُجَجٍ يسيرُ بها على الالواحِ

32 وبنا بأرضِهمُ مدينةَ وآيةٍ
فيها الحُباةُ لعاملٍ جرّاحِ

33 والتركُ قد كانتْ اذلّتْ فارسًا
لم يستروا من شرِّهمْ بوجاحِ

28 And El-Ḥârith the King, called Râîsh, when he feathered every wing of Ḳahṭân,

29 And gave them without requital of the booty of the Persians, which was equally abundant for the soldier and the cultivator;

30 And made forays upon the barbarians and gave up their country to plunder? a king whose *ḥimà*[1] was not free to enter:

31 He embarked in vessels for the land of Hind, upon the great mass of wâters he went on planks,

32 And he built in their lands a city for a token, in which was the tax-collector for administering the Government, the acquirer of profit.

33 And the Turks humbled the Persians, they were not hidden from their malice by a veil;

1 The *ḥimà* of an Arab chief is the pasturage which is exclusively devoted to his use, and into which the public is debarred entrance.

34 فشكَوْا اليهِ فزارَهم بمقانبٍ
فيها صِراحٌ ينتمى لِصراحِ

35 تركوا سَبايَا التُّرك فيئًا بينهم
للبيعِ تُعرَضُ فى يدِ الصَّياحِ

36 وغداةَ منوشهرٍ يمدُّ بطاعةٍ
وولائهِ مِن مُنعمٍ مِنّاحِ

37 اَوْذُوا لمَتارِبنَا المَنارَ اذا غزَا
ليدُلَّهُ فى رجعةٍ ومَراحِ

38 الفَا بمُنقطعِ العِمارةِ بُركةً
فى الغربِ يدعُوا لاتُحِينَ براحِ

39 والعبدُ ذُوالاذعارِ اذ ذَعرَ الورَا
بوجوهِ قومٍ فى السبِيِّ قباحِ

34 And they complained to him and he visited them with troops of horse, in which were men of pure blood, related to those of pure blood.

35 They abandoned the captive maidens of the Turks as spoil; in their midst they were exposed for sale in the hand of the crier.

36 And Minushehr submitted himself to obedience and the jurisdiction of the well-doing alms-giving *King*.

37 Or Dhû-l-Menâr, who constructed a beacon when he went on a foray to guide him on his return home?

38 He found at the extremity of the cultivated earth a bird in the West which invoked Allât at the time of sunset.

39 And El-'Abd Dhû-l-Alhâr *so called* because the men were frightened at the vile faces of the party in captivity?

40 قومٌ مِن النّسناسِ مذكورونَ فى
اَقْصَى الشمَالِ شمَالِ كُلّ رِياحِ

41 واَخُوهُ افريقيسُ وارثُ مُلْكِهِ
حتْفُ العَدُوِّ وجابِرُ المُمْتاحِ

42 ملكٌ بنَا فى الغَرْبِ افْرِيقِيّةً
نُسِبَتْ اليه باَوضحِ الايضاحِ

43 واَحَلَّ فيها قومَهُ فتَمَلّكُوا
ما حَولَها مِن بلدةٍ ونواحِي

44 وكَذَلِكَ الهُدْهَادُ اَيضاً عابِرٌ
هُدِّتْ قَواعِدُ مُلْكِهِ المِنْضاحِ

45 اَمْ اَيْنَ بِلْقِيسُ المُعظّمُ عَرْشَهَا
اَوْ صَرْحَهَا العَالِى علَى الاَصْرَاحِ

40 A party of the Nisnâs, who are mentioned as the dwellers of the far North, the land of the North-Wind.

41 And his brother Ifrîḳîs, the heir of his Kingdom, the death of the enemy, the restorer of him who seeks water?

42 A king who built in the west Ifrîḳiyyah, which derives its name from him as plainly as possible.

43 And he made his people settle in it, and all the surrounding villages and tracts submitted to his rule.

44 In the same manner El-Hidhâd has also passed away; the foundations of his well-watered Kingdom are broken down.

45 Or where is Bilḳîs, the mighty-throned one or her palace, lofty above all palaces?

46 زَارَتْ سُلَيْمَنَ النبيَّ بتدمرٍ
مِن مَارِبٍ دينًا بِلَا اسْتِنْكَاحِ

47 في اَلْفِ اَلْفِ مُدَجَّجٍ مِن قومِهَا
لَمْ تَاءتِ في إِبْلٍ إِليهِ طِلَاحِ

48 جاءَتْ لِتُسْلِمَ حِينَ جاءَ كِتابُهُ
يدعا بها مع هُدْهُدٍ صدَّاحِ

49 سَجَدَتْ لِخَالِقِهَا العَظِيمِ فَاَسْلَمَتْ
طوعاً وكانَ سجودها لِبَرَاحِ

50 اَوْ يَاسِرُ النعم المُعِيدُ لما مَضَى
مِنْ مُلْكِ حَيٍّ لابنِ اُمِّ لِقَاحِ

51 القى بِوَادِي الرَّمْلِ اقْصَي موضعٍ
بالغربِ مُسْنَدَ مَاجِدٍ جحْجاحِ

46 She visited Solomon the prophet in Tadmor, *coming* from Mârib on an errand of faith, without thoughts of marriage,

47 With thousands upon thousands of the armed men of her people; she did not approach him with jaded camels.

48 She came to acknowledge Islâm, at the season when his writing came, with which he invited her with a loud-voiced Hoopoe.

49 She bowed in worship to her Mighty Creator, and humbly became a Muslim; and *formerly* her adoration was to the Sun.

50 Or Yâsir En-Na'm, the skilful one, who passed from the kingdom of the living to the son of Umm Likâh.[1]

51 He met in the Valley of Sand, in the furthest parts of the West, with the Musnad [2] of a glorious chief.

1 A surname of King Solomon. 2 The ancient Himyaritic character of writing.

52 لم يَلْقَ بعد عُبُورِهِ بيتاً وَلاَ
شيئاً من الحيوانِ ذي الأرواحِ

53 أَم أَينَ شَهْرِيرعِشُ المَلِك الذّي
مَلَكَ الوَرَى بالعنْف والإشاحِ

54 قد كانَ يُرْعِشُ مَنْ رَآهُ هيبَةٍ
ورنا اليه بطرْفِهِ اللّمَاحِ

55 وبِهِ سَمَرْقَنْدَ المَشارِقَ سُمِّيَتْ
لِلّهِ مِنْ غَازٍ ومِن فَتّاحِ

56 وأَتى بمالِكِ فارسٍ كَيقُاوسٍ
في القيدِ يعْثُرُ مُثْخناً بجِراحِ

57 وأَقامَ في بئْرٍ بمارِبِ بُرْهَةً
في السِّجنِ يجاءرُ مُعْلِناً بصِياحِ

52 He did not find after passing it, a single house or a vestige of a living being endowed with a soul.

53 Or where is Shammar Yur'ish, the king, who ruled the people in a rough and niggardly manner ?

54 He caused every one who saw him to tremble with fear, and him upon whom he glanced with his furtive eye.

55 And from him Samarḳand in the East received its name ; God knows what a warrior and conqueror he was.

56 And he brought the ruler of Persia, Kai-Ḳâwûs ; in fetters he staggered along, enervated through wounds.

57 He placed him in a well at Mârib for a long time ; in the prison he called aloud for succour with a cry.

58 فاستوهبت سعدى اباها دينه
فعفا وسرحه بخير سراح

59 والاقرن الملك المتوج تبع
عرك البلاد بكلكل قداح

60 وغزا وراء الروم يبغى وادى ا
لياقوت صاحب عزة وطماح

61 فقضى هنالك نحبه واتى الى
اجل معد للحمام متاحي

62 والرائد الملك المتوج تبع
ملك يرود الارض كالمساح

63 فتح المدائن فى المشارق وانتحى
للصين فى بريته وبراح

58 And Su'dà besought his debt as a gift of her father; and he forgave him, and dismissed him with a full acquittance.

59 And El-Aḳran, the crowned king, Tobba'? he conquered the land with an army which struck fire *from stones.*

60 And he made expeditions to the rearward of Rûm, endeavouring to find the Valley of Rubies; a mighty lord and full of eagerness;

61 And there he fulfilled his destiny, and arrived at the term which was allotted by predestined fate.

62 And Er-Râïd, the crowned King, Tobba'? a king who went to and fro in the earth like El-Messâh. [1]

63 He conquered the cities in the East, and pushed on to China through waste and desert lands.

1 *El-Messah*, which means literally *The Surveyor*, is a surname of Alexander the Great, who is said to have been the first to introduce the science of land-measurement.

64 فَاذَاقَ يَعْبَرَ حتْفَهُ قَدْ حَابِهِ
فى قعْرِ لُجٍّ للمنيَّة دَاحِي

65 وَاَحَلَّ مِن يَمَنٍ بتبتٍ معْشراً
اَضْحَوْا بِهَا عَنَّا مِن النزّاحِ

66 والتُّرْكُ قبْلَ الصين كان لهُم بِهِ
يومٌ يشيبِ الوجهِ ذُو كُلَاحِ

67 والكامِلُ المَلِكُ المُتوجُ اَسْعَدُ
فِيهِ يُقصِرُ مِدْحَةُ المَدَّاحِ

68 كم قَادَ مِن جَيْشٍ اعدَّ لبابلٍ
وكتيبةٍ تغشى البلاد رداحِ

69 حتّى اَسْتَبَاحَ بلاد فارِسَ بالقنا
وبكُلِّ اَجْرَدَ فى الجِيَادِ وَقاحِ

64 And he made Ya'bar taste of the cup of death; in the innermost parts of a grave he was laid by his fate.

65 And he settled in Tibet a community from Yemen; they remained in it as he restrained them from departure.

66 And there befell the Turks on the hither side of China a day *of battle* which was of inauspicious countenance, *a day* of adverse fortune.

67 And El-Kâmil, the crowned King, As'ad? for him the highest praise would be inadequate.

68 How many armies did he lead in the highest state of equipment to Babylon: and with how many squadrons in compact order did he invade the land;

69 Until he took the country of Persia as spoil with his spears, and with all his fine-haired, hardhoofed coursers.

70 والتُّرْكُ والخَزَرُ اسْتباحَ بِلادَهُم
وَالرومِ مِنهُ تَتَّقَى بالرّاحِ

71 والصّين تجبى خُرْجَهَا عُمّالُهُ
فى بُكْرَةٍ مِن دهْرِهَم ورواحِ

72 نَطَحَ الاعاجِمَ فى جميعِ بِلادِهِم
بِأَحَدّ قرْنٍ فى الوَغَى نَطّاحِ

73 وَادَاقَ مُوليسُ الحِمامَ وجُوذراً
ونَحَا قُبادَ كَثَعْلَبٍ ضَيّاحِ

74 حَتّى اَتَاهُ ذُوالجناحِ بِراسِهِ
مِنْ ارْضِ بَلْخَ ونَهْرِها المُنْساحِ

75 واَتَى بِقُسْطَنْطِينَ فى اغلالِهِ
وبِهِرْمُزٍ فى قَيْدِهِ المِلْحاحِ

70 And as for the Turks and Khazars, he took their country for spoil, and the Greeks guarded themselves from him with the palms of their hands.

71 And as for China, his governors collected its revenue betimes without any intermission or rest.

72 He struck the barbarians in all their lands with the sharpest of horns, which strike hard in battle.

73 And he caused Mûlîs to taste of the predestined death, and Jûdhar, and drove Ḳubâd like a barking fox,

74 Until Dhû-l-Janâḥ brought his head from Balkh and its far flowing stream.

75 He also led Constantine in his chains, and Hormisdas in his tight fetters.

76 وغزا إلى اقصى الشمال فخاض فى
ظلماتها بمنارة المصباح

77 وكسى البنية ثم قرب هديه
سبعين الفاً من بنات لقاح

78 أم اين حسان بن اسعد خانه
دهر ملى الاحسان بالاقباح

79 ورياح الطسمى لما جاءه
مستعديا فشفى غليل رياح

80 افنى جديساً باليمامة اذ علوا
طسماً بحد ذوابل وصفاح

81 أم اين عمرو صنوه المردى له
فاصاب صفقة خاسر كداح

76 He carried his warfare to the extreme end of the North, and penetrated through its darkness with his brilliant light.

77 And he hung the building (i.e. the Ka'bah) with hangings; and offered *as* his gift for sacrifice sixty thousand she-camels.

78 Where is Ḥassân son of As'ad? fate betrayed him, which lets the thing which is base approach closely to that which is comely.

79 And Riyâḥ the Ṭasmy? when *Ḥassân* came to his assistance, and relieved the ardent thirst of Riyâḥ for vengeance,

80 He caused Jadîs to disappear in El-Yemâmeh, because he had prevailed against Ṭasm with the edge of the spear and with the flat of the sword.

81 Or where is 'Amr, his brother, who destroyed him and obtained a bargain which was the occasion of loss to him?

82 لَمْ يَسْتَمِعْ مِنْ ذِي رُعَيْنٍ عَدْلَهُ
وَالْحَيْنَ لَا يُثْنِيهِ لَحْيُ السَّلَّاحِي

83 فَبَدَتْ نَدَامَتُهُ وَجَانَبَهُ الْكَرَى
فَرَأَى السُّلُوَّ بِغَيْرِ شُرْبِ الرَّاحِ

84 أَفْنَى رِجَالاً شَارَكُوهُ فَأَصْبَحُوا
كَكِبَاشِ عِيدٍ فِي يَدَيِ الذَّبَّاحِ

85 وَتَبِعَ عَمْرُو بْنُ حَسَّانَ الَّذِي
سَفَحَ الدِّمَاءَ بِسَيْفِهِ السَّفَّاحِ

86 قَتَلَ الْيَهُودَ بِيَثْرِبٍ وَأَرَاهُمُ
أَنْيَابَ ثَغْرٍ لِلْمَنِيَّةِ شَاحِي

87 أَمْ أَيْنَ عَبْدُ كُلَالٍ الْمَاضِي عَلَى
دِينِ الْمَسِيحِ الطَّاهِرِ السَّيَّاحِ

82 He would not hearken to the equitable counsel of Dhû Ru'ain, and affliction averted not reprehension.

83 Then his repentance showed itself, and sleep forsook him, and he sought for consolation by other means than drinking wine.

84 He destroyed the men who had participated with him *in crime;* and they became like rams on a feast-day in the hands of the slaughterer.

85 Or Tobba', 'Amr the son of Ḥassân, who poured out gore with his blood-shedding sword?

86 He slew the Jews in Yathrib, and showed them the fangs of Death's open jaws.

87 Or where is 'Abd-Kulâl, who passed over to the faith of the Messiah, the pure, the fasting *one*?

88 أَوْ ذُو مَعَاهِرَ غُلِّقَتْ أَبْوَابُهُ
فَأَتَى لَهَا الْحَدَثَانُ بِالْمِفْتَاحِ

89 أَوْ ذُو نُوَاسٍ حَافِرُ الْأُخْدُودِ فِي
نَجْرَانَ لَمْ يَخْشَ احْتِمَالَ جُنَاحِ

90 أَلْقَى النَّصَارَى فِي جَحِيمٍ اجِّجَتْ
بِوُقُودِ جَمْرٍ مُضْرَمٍ لَفَّاحِ

91 فَدَعَا لَهُ ذُو ثَعْلَبَانَ أَحَابِشًا
مِنْهُمْ بِقَاعُ الْأَرْضِ غَبْرُ ضَوَاحِي

92 فَتَقَحَّمَ الْبَحْرَ الْعَمِيقَ بِنَفْسِهِ
وَسِلَاحِهِ وَجَوَادِهِ السَّبَّاحِ

93 فَغَدَا طَعَامًا بَعْدَ عِزٍّ بَاذِخٍ
لِلْحُوتِ مِنْ نُونٍ وَمِنْ تِمْسَاحِ

88 Or Dhû Ma'ahir, whose doors were closed until accident brought a key to them ?

89 Or Dhû Nuwâs, the excavator of the pits in Nejrân, *who* dreaded not the burden of sin ?

90 He cast the Christians into fires, blazing with burning coals and kindled fuel,

91 And thereupon Dhû Tha'labân called in the Abyssinians; through whom the tracts of land became void of emptiness.

92 Then D*hû Nuwâs* plunged into the deep sea, himself and his weapons, and his swift courser.

93 And after his exalted power he served as food for fishes, for the shark and the crocodile.

94 وَاتَى ابْنُ ذِى يَزَنٍ بِأَبْنَاءِ فَارِسٍ
لَمَّا تَغَرَّبَ وَاسْتَنَى بِنَجَاحِ

95 فَغَدَا الاَحابِشُ لِلاَعَارِبِ اعْبُدًا
يَشْرُونَهُمْ بِخَسَارَةٍ وَرِباحِ

96 اَيْنَ الْمَثَامِنَةُ الْمُلُوكُ وَمُنْكِهُمْ
ذَلُّوا لِصَرْفِ الدَّهْرِ بَعْدَ جِمَاحِ

97 ذُو ثَعْلَبَانَ وَذُوا خَلِيلٍ ثُمَّ ذُو
سَحَرٍ وَذُو جَدَنٍ وَذُو صِرْوَاحِ

98 اَوْ ذُو مَقَارٍ قَبْلُ اوذُو حَزْفُرٍ
وَلَقَدْ مَحَا ذَا مُنْكَلَانٍ ماحِى

99 تِلْكَ الْمَثَامِنَةُ الذُّرَى مِنْ حِمْيَرٍ
كَانُوا ذَوِي الاِفْسَادِ وَالاِصْلَاحِ

94 And the son of Dhû Yazan brought the Persians, after having gone into a far land and returned with success.

95 Then the Abyssinians became slaves to the Arabs; they disposed of them, sometimes at a loss, sometimes at a profit.

96 Where are the Eight Princes and their kingdom? after being masters they are laid low by the vicissitudes of Time.

97 Dhû Tha'labân and Dhû Khalîl; then Dhû Ṣaḥar, and Dhû Jadan, and Dhû Ṣirwâh?

98 Or Dhû Maḳâr of earlier date, or Dhû Hazfar? and Dhû 'Uthḳalân has totally disappeared.

99 These are the Eight Princes, who were winnowed from Ḥimyar; they were possessed of power for evil or for good.

100 أَوْ ذُو مَرَاثِدَ جَدُّنَا القَيْلُ بْنُ ذِي
سَحَرٍ أَبُو الأَدْوَاءِ رَحْبُ السَّاحِ

101 وَبَنُوهُ ذُو قَيْنٍ وَذُو شَقَرٍ وَذُو
عَمْرَانَ أَهْلُ مَكَارِمٍ وَسَمَاحِ

102 وَالقَيْلُ ذُو دُنْيَانَ مِنْ أَبْنَائِهِ
رَاحَ الحِمَامُ إِلَيْهِ فِي الرَّوَاحِ

103 خَدَمَتْهُمْ جِنُّ الهَوَى وَسُخِّرَتْ
لِمَقَاوِلٍ بِيضِ الوُجُوهِ صِبَاحِ

104 أَمْ أَيْنَ ذُو الرُّمْحَيْنِ أَوْ ذُو تُرْخُمٍ
سُقِيَا بِكَأْسٍ لِلْمَنُونِ ذُبَاحِ

105 أَمْ أَيْنَ ذُو يَمَرٍ وَذُو يَزَنٍ وَذُو
بُوسٍ وَذُو بِيَعٍ وَذُو الأَنْوَاحِ

100 Or Dhû Marâthid, our ancestor, the Ḳail, [1] the son of Dhû Saḥar, the father of the Adhwà, [2] *the dwellers* in spacious courts?

101 And their posterity, Dhû Ḳain and Dhû Shaḳar, and Dhû 'Amurân, a family endowed with nobility and generosity?

102 And the Ḳail Dhû Dunyân, who was descended from it? Death came to him at the eve of day.

103 The spirits of the air ministered unto them, and were subservient to the princes with fair and bright complexions.

104 Or where is Dhû-r-Rumḥain, or Dhû Turkhum, who both drank poison from the cup of Death?

105 Or where is Dhû Yahar, and Dhû Yazan, and Dhû Baus, and Dhû Baiḥ, and Dhû-l-Anwâḥ?

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1 The descent of Neshwân from Dhû Marâthid is shown in the Introduction. Ḳail is the title of the Himyaritic princes. 2 Adhwà is the plural of Dhú, *possessor* or *lord*, a word used in composition.

106 أَمْ-أَيْنَ ذُو قَيْفَانَ أَوْ ذُو أَصْبَحَ
لَمْ يَنْجُ بِالْإِمْسَاءِ وَالْإِصْبَاحِ

107 أَمْ أَيْنَ ذُو الشَّعْبَيْنِ أَصْبَحَ صَدْعُهُ
لَمْ يَلْتَئِمْ كَمُشَعَّبِ الْأَقْدَاحِ

108 أَوْ ذُو حُوَالٍ حِيلَ دُونَ مَرَامِهِ
أَوْ ذُو مَنَاخٍ لَمْ يُنِخْ بِبُرَاحِ

109 أَمْ أَيْنَ ذُو غُمْدَانَ أَوْ ذُو فَائِشٍ
أَوْ ذُو رُعَيْنٍ لَمْ يَفُزْ بِفَلَاحِ

110 أَوْ ذُو الْكُبَاسِ وَذُو الْكَلَاعِ وَيَحْضُبٌ
أَضْحَوْا وَهُمْ لِلنَّائِبَاتِ أَضَاحِي

111 وَالْقَيْلُ أَبْرَهَةُ بْنُ صَبَّاحٍ قَضَى
مَحْيًا وَأَبْرَهَةُ أَبُو الْوَضَّاحِ

106 Or where is Dhû Ḳaifân, or Dhû Aṣbaḥ, who found a refuge neither in the evening nor the morning ?

107 Or where is Dhû-sh-Sha'bain, whose clefts could not be repaired like the cracks of a bowl.

108 Or Dhû Ḥuwâl, whose desire was obstructed, or Dhû Manâkh, who was not allowed to cause *his camels* to kneel in their resting-place ?

109 Or where is Dhû Ghumdân, or Dhû Fâïsh, or Dhû Ru'ain, who was not befriended by good-fortune ?

110 Or Dhû-l-Kubâs, and Dhû-l-Kala', and Yaḥẓib, who became victims to misfortune ?

111 And the Ḳail Abrahah, the son of Ṣabbâḥ ended gloriously, and Abrahah the father of Wazzâḥ.

112 وَالصَّعْبُ ذُو القَرْنَيْنِ أَدْرَكَهُ الرَّدَى
قَصْدًا وَلَمْ يُضْرَبْ لَهُ بِقِدَاحِ

113 وَسَطَا عَلَى الصِّيفِيِّ هَاتِكُ عَرْشِهِ
وَعَلَى أَخِيهِ جَذِيمَةَ الوَضَّاحِ

114 وَجَذِيمَةُ الوَضَّاحُ غَيْرُ جَذِيمَةِ الْـ
ـزَبَّاءِ عَنْ عِلْمٍ وَعَنْ إِصْحَاحِ

115 وَالحُرَّةُ الزَّبَّاءُ سِيقَ لَهَا الرَّدَى
بِيَدَيْ قَصِيرَا الخَسْرِ لا الأَرْبَاحِ

116 قَتَلَتْ جَذِيمَةَ وَهْوَ خَاطِبُهَا وَلَمْ
تَفْعَلْ كَفِعْلِ نَصِيرَةٍ وَسَجَاحِ

117 أَمْ أَيْنَ ذُو أَقْيَانَ أَوْ ذُو أَقْرَعٍ
أَوْ ذُو الجَنَاحِ هِزَبْرُ كُلِّ كِفَاحِ

112 And Ṣa'b Dhû-l-Ḳarnain ? Death overtook him in a natural way, and did not allow him to be struck by arrows.

113 Although it sprang upon Ṣaify Hâtik 'Arshihi, and upon his brother, Jadhîmat el-Waẓẓâḥ;

114 Now Jadhîmat el-Waẓẓâḥ is different from Jadhîmah the suitor of Ez-Zibbà, as is clearly known.

115 And as for the free-born Ez-Zibbà, destruction was hurled against her by the hands of Ḳasîr, which was loss, not gain;

116 She slew Jadhîmah, her suitor, and did not act as Naẓîrah and Sajâḥ acted.

117 Or where is Dhû Aḳyân or Dhû Afra', or Dhû-l-Janâḥ, the lion of every combat?

118 أَوْ ذُو الْعَبِيرِ وَذُو ذَرَائِحَ خَانَهُ
دَهْرٌ بَعِيدُ الْيُسْرِ كَالرَّسَحِ

119 أَمْ أَيْنَ ذُو بَيْنُونَ أَوْ ذُو الْمَرْعَلَى
وَبَنُو شَرَاحِيلٍ وَآلُ شَرَاحِ

120 أَمْ أَيْنَ ذُو شَهْرَانَ أَوْ ذُو مَأْرِبٍ
أَضْحَتْ دِيَارُهُمَا بِلَاقَدَّاحِ

121 أَمْ أَيْنَ ذُو فَهْدٍ وَهُمَّالٌ وَابْنُهُ
زَيْدٌ عَفَاهُمْ دَهْرُهُمْ بِمَسَاحِي

122 أَمْ أَيْنَ ذُو ثَأْبٍ وَذُو هَكَرٍ وَذُو
نَمْرٍ وَذُو صَبْرٍ وَذُو الْمِرَاحِ

123 أَمْ أَيْنَ ذُو غَيْمَانَ أَوْ ذُو شَوْذَبٍ الـ
ـلَّاهِي بِبِيضٍ فِي النِّسَاءِ مِلَاحِ

118 Or Dhû-l-'Abîr, or Dhû Dharâïḥ ? Time, *as far* removed from gentleness as a poisonous fly, betrayed him.

119 Or where is Dhû Bainûn or Dhû-l-Mar'aly, and the sons of Sharâḥîl and Âl-Sharâḥ ?

120 Or where is Dhû Shahrân, or Dhû Mâwar, whose abodes have become desolate ?

121 Or where is Fahd, and Dhû Humâl and his son Zaid ? Time has effaced them with obliterating hand.

122 Or where is Dhû Thâb, or Dhû Hakir and Dhû Namr, and Dhû Ṣabr, and Dhû-l-Marâḥ ?

123 Or where is Dhû Ghaimân, or Dhû-l-Shaudhâb, who delighted in the whiteness of fair women ?

124 أَمْ أَيْنَ ذُو بَتَعٍ وَذُو سُخْطٍ مَعًا
أَوْ ذُوا الْمَلَاحِي لَاتَ حِينَ فَلَاحِ

125 أَمْ أَيْنَ ذُو أَوْسَانَ أَوْ ذُو مَأْذِنٍ
أَمْ أَيْنَ ذُو التِّيجَانِ ذُو الْإِبْرَاحِ

126 وَعَبَاهِلٌ مِنْ حَضْرَمَوْتٍ مِنْ بَنِي
جَمَادَ وَالْأَسْبَاءُ وَالُ صِبَاحِ

127 وَالْعَرْشُ ذُو جَدَنٍ وَأَبْنَا مَرَّةٍ
وَبَنِي سَبِيبٍ وَالْأَوَلَى مِنْ نَسَاحِ

128 وَبَنِي الْهُدَيْلِ وَآلُ فَهْدٍ مِنْهُمُ
مِنْ كُلِّ هَشٍّ لِلنَّدَى مِرْتَاحِ

129 أَذْوَاءُ حِمْيَرَ قَدْ ثَوَتْ وَمُلُوكُهَا
فِي التُّرْبِ رَهْنَ ضَرَائِحٍ وَصِفَاحِ

124 Or where is Dhû Bata', or Dhu Sukht, or Dhu Malâḥî, *to whom* was no prosperity ?

125 Or where is Dhû Ausán, or Dhû Mädhan, or where is Dhu-t-Tijân, the object of veneration?

126 And the independent chiefs of Ḥadhramaut of the sons of Jamâd and the Asbà, and the Âl-Sabâḥ?

127 And the throne of Dhû Jadan, and the children of Marrah, and the sons of Sabîb, and all the descendants of Nasâḥ?

128 And the sons of El-Hudail, and the Âl-Fahd, every one of whom was pleasant and disposed to cheerfulness?

129 The chiefs of Ḥimyar, and their kings, are buried in the dust, to rest in graves beneath slabs of stones.

130 أَضْحَوْا تُرَابًا يُوطَيُونَ كَمِثْلِ مَنًا
وَطِيَتْ هَوَامِدُ تُرْبَةٍ وَبِطَاحِ

131 دَانَتْ لَهُمْ دُنْيَاهُمْ ثُمَّ انْثَنَتْ
تَرْمِيهِمِ بِالْحَافِرِ الرَّمَّاحِ

132 مَطَرَتْ عَلَيْهِمْ بَعْدَ سُحْبِ سُعُودِهِمْ
سُحْبُ النُّحُوسِ بِوَابِلٍ سَحَّاحِ

133 مَاهَا بِهِمْ رَيْبُ الْمَنُونِ وَلَا احْتَمَوْا
عَنْهُ بِاءِ سْيافٍ وَلَا بِرِمَاحِ

134 كَلَّا وَلَا بِعَسَاكِرٍ وَدَسَاكِرٍ
وَجَحَافِلٍ وَمَعَاقِلٍ وَسِلَاحِ

135 سَكَنُوا الثَّرَى بَعْدَ الْقُصُورِ وَلَهْوِهِمْ
بِمَطَاعِمٍ وَمَشَارِبٍ وَنِكَاحِ

130 They have become dust, they are trodden on like as Death treads upon the mounds of earth and the pebbles of the water-course.

131 The world they lived in submitted to them, then turned away and smote them with its kicking hoof.

132 There rained upon them, after the clouds of their prosperity, the clouds of misfortune in heavy-pouring showers.

133 The accidents of Time had no regard for them, nor could they defend themselves from them with swords or lances.

134 No, not with troops and with palaces; nor with armies, and fortresses, and weapons.

135 They have their dwelling in the earth, after *living in* castles, and delighting themselves with eating and drinking and the pleasures of wedlock.

136 أَضْحَتْ مَدَى عِبْرَةً قُصُورُهُمُ الَّتِي
بُنِيَتْ بِأَعْدَةٍ مِنَ الصِّفَاحِ

137 وَالدَّهْرُ يَمْزُجُ بُؤْسَهُ بِنَعِيمِهِ
وَيُرِي بَنِيهِ الغَمَّ فِي الأَفْرَاحِ

138 وَالحَمْدُ لِلَّهِ المُؤَمِّلِ فَضْلَهُ
حَمْداً يَدُومُ بِغُدْوَةٍ وَبِرَوَاحِ

139 ثُمَّ الصَّلَوٰةُ عَلَى النَّبِيِّ وَآلِهِ
مَا غَرَّدَتْ وَرْقَاءُ ذَاتُ جَنَاحِ

تمّت

القصيدة

136 Their castles, which were built on supports of wide-spreading stone, have become as smouldering wood.

137 Time mingles its misfortunes with its favours, and affects its children with misery in *the midst of* joy.

138 Praise be to God, whose beneficence is to be hoped for! may He remain an object of Praise in the morning and the evening!

139 And may blessings be upon the Prophet and his followers, as long as the winged pigeon may coo!

END

OF THE

KASIDAH.

NOTES.

In the following Notes the Miles MS. (*Brit. Mus. Or.* 1383) is denoted by the letter (A), my MS. by the letter (B), and the Rich MS. (*Brit. Mus. Add.* 7542) by the letter (C).

In the references to the inscriptions, *Brit. Mus.* denotes those belonging to the Collection which were published in facsimile in 1863, *Hal.* the texts copied by M. Halévy and published by him in the *Journal Asiatique*, *Fr.* the texts copied by Arnaud in 1843 and published by F. Fresnel in the *Journal Asiatique*, and *Prid.* those copied by myself and published in the *Transactions of the Society of Biblical Archæology.*

For the geographical names, the reader is referred to Dr. Sprenger's valuable work, *Die Alte Geographie Arabiens*, and to Dr. Müller's *Reise nach Constantinopel* (1878), and *Die Burgen and Schlösser Südarabiens.* (1879).

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Introduction, p. xi, *line* 7:— ثَنِيَّة مُضَبَّبَة بالذهب This is translated by Dr. D. H. Müller (*Südarab. Stud. p.* 16) as "seine Lebensbeschreibung in Gold eingefasst," but this is incorrect (*vide* Lane's Lexicon *sub voce* ثنا, Part I. p. 358). The practice of stopping teeth with gold is of very great antiquity. Sir J. Gardner Wilkinson, in his *Popular Account of the Ancient Egyptians*, Lond., Murray, 1874, vol. II. p. 350, says: "It is a singular fact that their dentists adopted a method not very long practised in Europe of stopping teeth with gold, proofs of which have been obtained from some mummies of Thebes." A correspondent of *Notes and Queries*, 5th. Ser. xii. p. 296, states that he remembers seeing in the Mayer Museum at Liverpool the jawbone of an ancient Egyptian with a false tooth secured by a golden wire.

Kasîdah, v. 2. Von Kremer reads كرّ for كرور on account of the metre, but as the MSS. have كرور, I prefer to retain it.

v. 4. فانظر (C).

v. 5. This verse is omitted in (C), but the sense of the passage, which conveys a warning against the temptations of the world, seems to require it. There is a variant على عجلٍ for على خطرٍ in (B).

v. 6. يجرى (C), the subject being الدهر, *Time*, instead of الدنى, *the world*, as the text of (B) more forcibly expresses it.

v. 7. This and the following verse are transposed in (B).

v. 8. (B, *variant*) and (C):—

وَمَحَبَّةُ الدُّنْيَا وَعَاجِلُهَا الَّتِي
سَلَكَتْ مَعَ الْاَرْوَاحِ فِي الْاَشْبَاحِ

v. 9. Von Kremer reads حتف انفه, but حتف انفٍ is found both in (B) and (C).

v. 10. The reading لا تبتأس بالحادثات (بائس, VIII) appears to be more in conformity with (B) and (C).

v. 11. Von Kremer reads وَوَصِيَّةٍ, but the text is borne out by (B) and (C).

v. 16. صَفَائِحِ وَصِرَاحِ (C).

v. 17. مِنْ سِيَرٍ (C).

v. 18. الْعَنْبَرِ الفَيَّاحِ (C).

v. 19. الاولى for الاخرى and ملوبٌ for كرامٌ (C). Von Kremer reads مَلَكَتْ ثمودُ وعادٌ الاولى, but the text is warranted by (A) and (B).

v. 22. Von Kremer reads: تَرَحًا من الاتراح . اَلْفَتْ (C). The destruction of the people of Thamûd resulted from their

killing the camel of the prophet Ṣâlih, who was sent to reclaim them.

v. 24. مَعْ عَبْدِ شَمْسٍ ذِى النَّدَى الفَيَّاحِ (C).

v. 25. فَنَيَا (Von Kremer). This reading is not warranted by the MSS.

v. 26. البُلَّطَاطِ (C).

v. 27. Von Kremer erroneously begins this verse with the words والقليص, which belong to the preceding passage of the Commentary. الارْوَاحِ (C).

v. 28. اذ رائش (C).

v. 32. All the MSS. have الجُبَاةُ لعملٍ instead of Von Kremer's reading, بعملٍ. In this verse I have strictly followed (B).

v. 33. This and the following verse are transposed in (B). كانت قد (C).

v. 34. فزادهم (Von Kremer). The reading which I have adopted is unmistakeable in the MSS. بصراح (C).

v. 36. Von Kremer emends this passage by reading يقرّ, but يمدّ is clear in (B). In (C). the reading appears to be يميت.

v. 38. This verse presents several difficulties, but the reading which I have adopted appears to be most consonant with the MSS. Von Kremer has altered the text of (C), which he gives correctly in his Notes, to بِرَكَةٍ فِي الغرب تُدْعَى الآن عَيْن براح. Unfortunately the Commentary renders no assistance at this passage.

v. 41. Von Kremer has altered جابر المُمْتاح, which is the reading of the MSS., into جائد المُمْتاح.

v. 43. ماحوله (C). عامر (B, C).

v. 44. الهَدْهاد (Von Kremer).

v. 46. بتدمر (Von Kremer).

v. 48 يدعوا بها (C).

v. 49. واسلمت (B, C). The allusion to the Queen of Sheba's worship of the Sun is probably derived from Kur. xxvii. 24, *sqq.*

v. 50. ياسر الملك (A, C). Von Kremer reads مِنْ مُلْكِ حِمْيَر, but the text is borne out by all the MSS. امّ لقاحى (A).

v. 51. الفى (Von Kremer). All the MSS. have القى جحجاحى (A).

v. 53. بالاعنف الاسجاح (C *sic*). Von Kremer unnecessarily emends this by reading بالاعضب.

v. 57. فاقام فی بئر بمارب (C). Von Kremer's emendation is فاقامد فی بئر مارب

v. 58. سعدی (all MSS.).

v. 60. عترة (C), which Von Kremer has altered into غیرة. The reading in the text follows that of (A) and (B).

v. 62. المتوج is accidentally omitted in (B).

v. 63. انتهی (C). The text in reading انتحی follows (A) and (B).

v. 64. واذاق (C). فدحی (C). Von Kremer reads this hemistich as follows: واثار یعثر حتغه فدحی به. According to the Commentary, Ya'bar (*sic in* B) was the king of China, and was slain by the Tobba'.

v. 65. بتبت (A). ببیت (C). Von Kremer reads عیاً for عنا, which is found in all the MSS.

v. 66. کان لهم معاً (C). Von Kremer reads بشیع for یشیم, which is found in (C). I have followed the text of (B).

v. 67. الملک المتوح تبع (B).

v. 68. اجش لبابل (A) and (C). Von Kremer has altered لبابل, the reading of all the MSS. into بلابل. I have followed

the text of (B). For the expression جيش أعدّ, *cf.* Lane's Lexicon, Part v. p. 1971. The sense is clearer, although the play upon words is lost.

v. 71. يجبى (A, C). من دهره (A), من دهرها (C).

v. 73. نجا قباد (A), نحاقتاد (B), حتفاً فباد (C). In the Commentary of (B), the name of Ḳubâd (Cavades) the king of Persia, is correctly written.

v. 74. فى ارض (B).

v. 75. This verse is omitted in (A) and (B). It has the appearance of being an interpolation of recent date.

v. 77. تسعين (B).

v. 79. Von Kremer reads مُساعداً instead of مستعد يا, which is found in all the MSS.

v. 80. فى اليمامة (A). علو (C).

v. 81. All the MSS. have صنوه المردى, instead of المردى اخوه (Von Kremer).

v. 82. رايه (C). The text follows the reading of (A) and (B).

v. 83. فجانبه (A, C). السلى (C). الراحى (C).

v. 84. فى يد (C).

v. 86. شاح (C).

v. 87. اَلْمَسَّاحَ (C).

v. 88. All the MSS. have غُلِقَتْ, which Von Kremer has altered into اغلقت. فَاتَى لَهُ (A, C). The name *Ma'ahir* occurs in the inscription Prid. III.

v. 90. فى نيارٍ (B). For the expression فى جحيمٍ, *cf.* Kur. xxxvii. 95.

v. 91 ضواحٍ (A, C).

v. 92. This verse is omitted in (B), but is found both in (A) and (C).

v. 97. ذوسحر (A, B), ذوشحر (C), ذوشجر (Von Kremer).

v. 98. The text follows (A) and (B). مقار بعد اوذوجرفز اوذو (C). ذومغار (Von Kremer). Of the eight princes named in these two verses, Dhû Tha'labân and Dhû 'Uthkalân have not yet been found in the inscriptions. Khalîl is a common Himyarite epithet (Brit. Mus. 12, 13; Hal. 51, 19); Dhû Saḥar occurs in Hal. 662, 2, 3, and Saḥar in Fr. 56, 1, and Hal. 235; Dhû Jadan is found in Hal. 615, 18, and Jadan, which is apparently a local name, in Hal. 478, 7; Ṣirwâḥ, which is situated between Ṣan'à and Mârib, is called a city (*hajar*) in Fr. 21 and Hal. 51, 13; Makâr occurs as a proper name in Hal. 650, 1; Dhû Hazfar is found in Hal. 615, 17, and references to members of the family are made in Brit. Mus. 4, 11; Prid. VI. 2; Hal. 51, 21; 650, 1.

v. 99. الذى من حمير (C), الذين من حمير (Von Kremer).

v. 100. القيل بن ذو (C), شَجَرٍ (Von Kremer), شحرٍ (B). The name of Marthad occurs frequently in the inscriptions of 'Amrân preserved in the British Museum (cf. Introduction, p. xiii.)

v. 101. وبنوهم دوفيں ذوسَفَرٍ (C), ذو سعر (B). The word قيں occurs in the Ḥimyaritic Inscriptions with the signification of *Servant* (Fr. 56, 1; Hal. 144, 4; 150, 2; 151, 4).

v. 102. ذودبان (B), ذودبيان (C), cf. Introduction, p. xii. بالراواح (C).

v. 103. I have followed the text of (A) and (B), the former of which reads لمقاول and not المقاول as quoted by Müller. ملاحِ (C) for صباحِ.

v. 104. ذو يرحم (C).

v. 105. ذو بهرٍ (C). Yahar was the name of a fortress in El-Yemen, and is often mentioned in the inscriptions (Hal. 187, 6; 188, 5; 85, 3). It also seems to have been a proper name (Hal. 615, 28). ذونَوَسَ وذوبيح (A). ذوبوس وذوسح (B). ذونوش وذونوح (C). The name Dhû Bîḥ occurs in Hal. 342, 1.

v. 106. ذوفيقان (C).

v. 107. The reading كمشّعب is quite clear in (A) and (B), although Müller has altered it into لمشعب (C). Von Kremer's emendation is لُمثّقف.

v. 108. ذوحَوال (A). ذوحِوالٍ (Müller). ذومناحٍ لم يُمح (C).

v. 109. Ghumdân was the name of the celebrated palace at San'â, in which the later kings of the Ḥimyarites resided.

v. 110. ذواكناس (Von Kremer). El-Kalâ' is the name of a district in El-Yemen. The person named in the text must not be confounded with the celebrated Ḥimyarite chief, Dhû-l-Kalâ', who brought a body of troops to the assistance of Abû Bekr, and was killed at the battle of Ṣiffîn. يحصب (B), يحصُب (Von Kremer); Yaḥṣib, or perhaps more properly Yaḥṣub, occurs as the surname of the king of Sabà, Il-Sharaḥ, in Brit. Mus. 33, 5. This king is said by the historian El-Hamdâny to have been the founder of the palace of Ghumdân (cf. Müller, *Die Burgen und Schlösser Südarabiens*, p. 56, l. 21; p. 58, l. 10).

v. 111. ايضاً وابرهة (C).

v. 114. The legend of Jadhîmah, the king of Hîrah, and the queen Ez-Zibbâ, who is thought by some to be identical with Zenobia, the queen of Palmyra, will be found in all the

Arabian histories مِن علمٍ ومِن صحاحِ (Von Kremer and Müller).

v. 115. الخسر الارباحِ (C). الخاسر الارباحِ (Von Kremer and Müller).

v. 116. نظيرة (C).

v. 117. ذو افنان اوذواقرع (C). Akyân is the name of one of the *Makhâlîf* or districts of El-Yemen. Codex (B) has clearly the reading افرع which belongs to a class of names often met with in the inscriptions (Brit. Mus. 3, 4; 11, 7-8; Hal. 49, 3). cf. افرع بن الهميسع بن حمير (*Marâṣid*, II. ١٥٤).

v. 118. ذودزانج (C). ذوذراح (Müller). The reading in the text follows (B), which the play upon words (كالذرّح) seems to confirm. The word is evidently akin to *Dharaḥ*, which occurs so frequently as the surname of the kings of Sabà in the inscriptions. كالذلّاح (C).

v. 119. ذوبينين او ذوانمر (C). Bainûn is the name of a celebrated city in the Mikhláf of Dhamâr. Dhû-l-Mar'aly is doubtless identical with Dhamar-'aly, a name of more than one king of Sabà (Fr. 24; 54).

v. 120. In the Rich MS., which is followed by Von Kremer and Müller, *vv.* 122-123 precede *vv.* 120-121. Shahrân, according to As'ad Tobba', quoted by El-Hamdâny, is the name of the castle of Bainûn, and is perhaps found in the inscription Hal. 504,

4-5. Müller reads مارد for ماور, which is found in the MSS.

v. 121. ام اين فهد وهمّال وابنه (B);

فلقد عفاهم دهرهم بمتاح (C);

Von Kremer reads ذوفهد و شمّال. I have adopted the reading of (C) in the first hemistich, and that of (B) in the second, agreeably to the explanation in the Commentary.

v. 122. Although the MSS. have ذو ثاب, I am inclined to think the name should be ذو ثابت. *Thât* is the name of a Mikhlâf of El-Yemen, mentioned by El-Hamdâny (Müller, *Reise nach Constantinopel*, p. 16). *Hakir* is a fort in the district of 'Ans. ذوخمرٍ وذومرٍّ وذوالمسراح. ذونمرٍ وذوضرٍّ وذومسراح (C) (Müller).

v. 123. Ghaimân was the name of a celebrated fortress of El-Yemen. ذوشودب (B), ذوشودن (C), ذوالشودن (Von Kremer). I have adopted Müller's emendation from the *Shems el-'Ulûm*.

v. 124. ذوسحط وذوتبع (B) ذوشحط وذوتبع (C). cf. Müller (*Südarabische Studien*, p. 56). In the second hemistich, I have closely followed the text of (B). Von Kremer and Müller read لهو خير ملاح.

v. 125. The name of Ausân occurs in the inscriptions, Hal. 154, 6; 472. Mâdhan occurs in its ethnic form in Prid. II. 4.

والابراح (C).

v. 126. اجماد ذى اشبا (C).

v. 127. والعزّ من جدن (C). شبيب (Von Kremer). مناح (Von Kremer).

v. 128. بنى الهزيل (C). بالندى (C).

v. 129 قد ثووا (C). ضرائع الضراح (B). I have followed the text of (C), cf. verse 16.

v. 130. كها وطوا وهم (C).

v. 131. ذلّت (C).

v. 133. منه (C).

v. 136. This verse is omitted in (C).

v. 138. This and the following verse are omitted in (C). The allusion in the last hemistich is probably to the pigeon which sheltered the Prophet and his companion, Abu Bekr, in the cave of Thaur.

GENEALOGICAL TABLES.

These tables, which are designed to exhibit at one comprehensive glance, the various degrees of relationship in which the chiefs and heroes who are commemorated in the *Lay of the Himyarites* stood to one another, have been chiefly compiled from the Commentaries of that poem, and have, in every case where it was possible, been compared with the extracts from the *Shems el-'Ulûm* which have been published by Dr. D. H. Müller in his various contributions to the Journals of the German Oriental Societies. I have also in some cases attempted to verify the pedigrees by reference to a MS. of the Tenth Book of the *Iklîl* of El-Hamdâny, which is in my possession. Unfortunately, the Himyaritic Inscriptions have as yet proved of little assistance in these researches. Among the large number of pedigrees which are contained in them, only one, so far as I am aware, can be shown to have been copied by the Arab genealogists. A comparison of the inscription of Raidah[1] with some passages in the *Iklîl*,

[1] This inscription has been published and commentated on by Dr. D. H. Müller in the Twenty-ninth Volume of the *Zeitschrift der Deutschen Morgenländischen Gesellschaft*.

Book x., affords evidence of the following descent: — NIMRÂN ibn MAHÎLUM ibn 'ALMÂN ibn SU-RAN ibn Rabî'ah ibn BAKÎLUM.[1] As more inscriptions are discovered, however, we may hope to see several *lacunæ* and doubtful passages in the chronicles filled up and finally determined.

Table No. I. traces the descent of the ancient, or mythical, kings of El-Yemen from Adam as far as Watâr, who is said to have been dethroned by Nûf Dhû Bata' (Table No. VI.).

Table No. II. exhibits the descent of some of the principal tribes of El-Yemen from Kahlân, the younger brother of Himyar. With the exception of the pedigree of Jadhîmat el-Abrash, the suitor of Ez-Zibbâ (Table No. I.), the genealogies comprised in this table have been extracted from El-Hamdâny, *Iklîl*, Book x.

Table No. III. shows the descent of the king 'Abd-Kulâl from Sahl the younger son of Katan. There are however ambiguities in connection with the genealogies of this monarch recorded in the Commentary of the Kasîdeh, which I am unable to clear up entirely to my satisfaction.

Table No IV. exhibits the descent of the illustrious line of the Tabâbi'ah of El-Yemen, derived through El-Hârith er-Râïsh, and ending with 'Amr, the son, or as some say, the brother of Hassân ibn As'ad Tobba'. By some genealogists the descent of er-Râïsh is given differently, and he is said to have been the

1 The names in small capitals are contained in the inscriptions.

son of Sadad ibn El-Miltât ibn 'Amr ibn Dhû Yakdum ibn Es-Sawwâr (Table No. I.). The question must remain in abeyance until it is determined by the discovery of an inscription which bears the name of the king. At present, so far as I am aware, Shammar Yur'ish is the only monarch of this line who figures both in the lists of the Arab chroniclers and in the inscriptions (Mordtmann, *Z. d. D. M. G.* xxx. 289.).

Table No. V. gives the descent of some of the Himyaritic chiefs from Sharahbîl Yankuf, or as some say, Sharahbîl ibn Yankuf, one of the sons of the king 'Abd-Shems ibn Wâïl.

Table No. VI. exhibits the descent of Dhû-Hamdân from Nûf Dhû Bata', the son of Yahsib ibn Es-Sawwâr. In tracing this genealogy, I have followed the *Shems el-'Ulum, sub voce.*, البتع, I. 45 *b*; العلهان, II. 61 *a*. But most Genealogists derive Hamdân from Kahlân, and although an inscription has been discovered which mentions that tribe (Prid. IV.), it does not clear up this knotty point (cf. Wustenfeld's *Tabellen*, 4; 9).

Tables Nos. VII. VIII. and IX. show the descent of the *Mulûk el-Mathâminah* or Eight Princes of Himyar, together with that of several other *Adhwâ*, or chiefs commemorated in the *Kasîdeh*, whose forefather was Himyar el-Asghar.

Table No. X. concludes the series by giving the pedigrees of various royal tribes descended from Hazramaut, the brother of Himyar el-Asghar.

TABLE I.

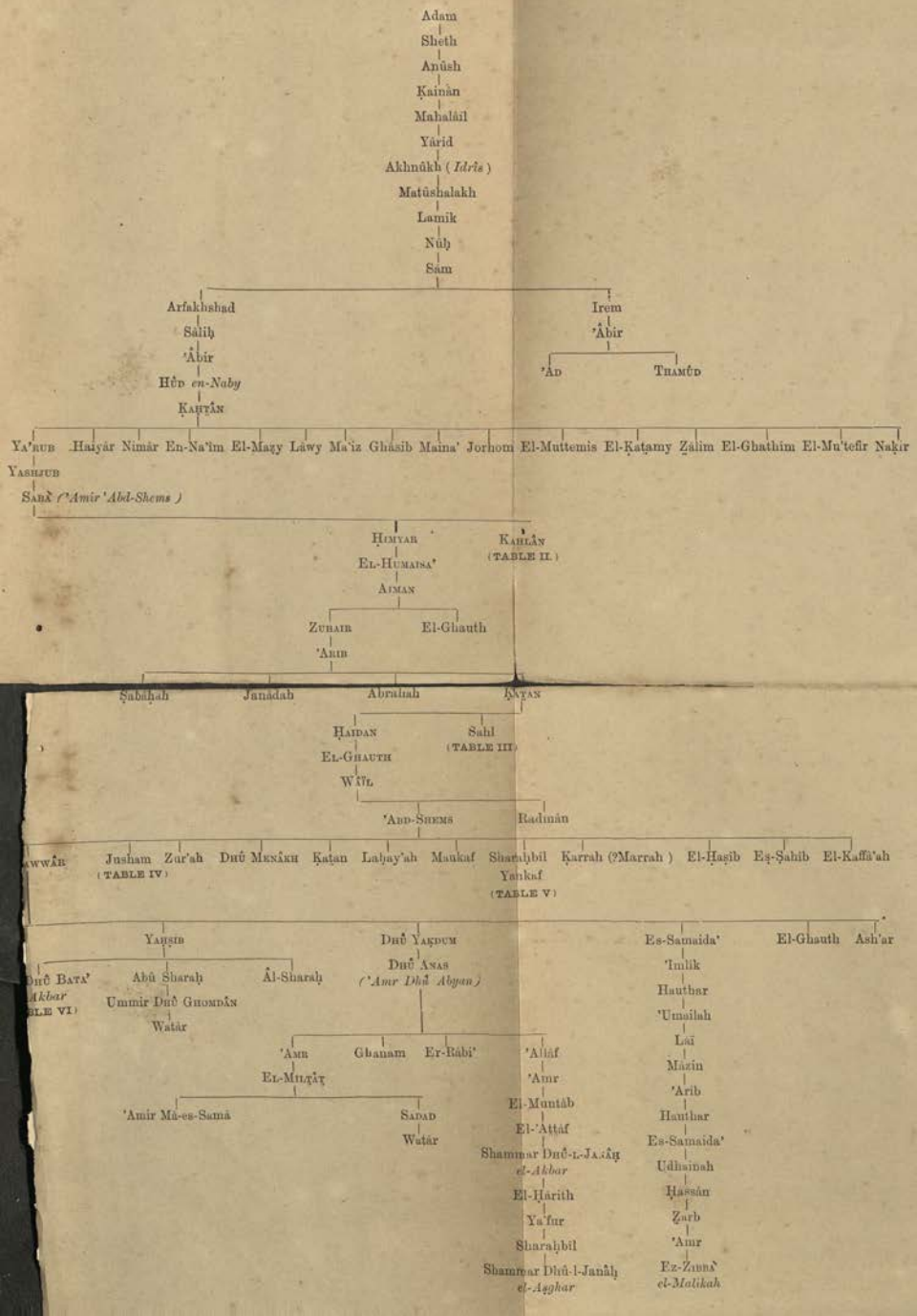

Adam
Sheth
Anûsh
Ḳainân
Mahalâîl
Yârid
Akhnûkh (Idrîs)
Matûshalakh
Lamik
Nûḥ
Sâm
Arfakhshad
Sâliḥ
'Âbir
Hûd en-Naby
Ḳaḥṭân
Irem
'Âbir
'Âd
Thamûd
Ya'rub
Yashjub
Saba' ('Amir 'Abd-Shems)
Hamyar
El-Humaisa'
Aiman
Zubair
'Arib
El-Ghauth
Kahlân
(TABLE II.)
Ṣabâḥah
Janâdah
Abraḥah
Ḳaṭan
Ḥaidan
El-Ghauth
Wâ'il
Sahl
(TABLE III)
'Abd-Shems
Radmân
Jusham
(TABLE IV)
Zur'ah
Dhû Menâkh
Ḳaṭan
Laḥay'ah
Maukaf
Sharaḥbil Yankaf
(TABLE V)
Ḳarrah (?Marrah)
El-Ḥaṣîb
Eṣ-Ṣahîb
El-Kaffa'ah
Yaḥṣib
Abû Sharaḥ
Ummir Dhû Ghomdân
Watâr
Âl-Sharaḥ
Dhû Yakdum
Dhû Anas
('Amir Dhû Abyan)
'Am
El-Miltâṭ
'Amir Mâ-es-Samâ
Ghanam
Er-Rabî'
Sadad
Watâr
'Alîf
'Amr
El-Muntâb
El-'Attâf
Shammar Dhû-l-Jaddain el-Akbar
El-Ḥarith
Ya'fur
Sharaḥbil
Shammar Dhû-l-Janâḥ el-Aṣghar
Es-Samaida'
'Imlik
Hauthar
'Umailah
Lâi
Mâzin
'Arib
Hauthar
Es-Samaida'
Udhainah
Ḥassân
Ḳarb
'Amr
Ez-Zuna' el-Malikah
El-Ghauth
Ash'ar

TABLE II.

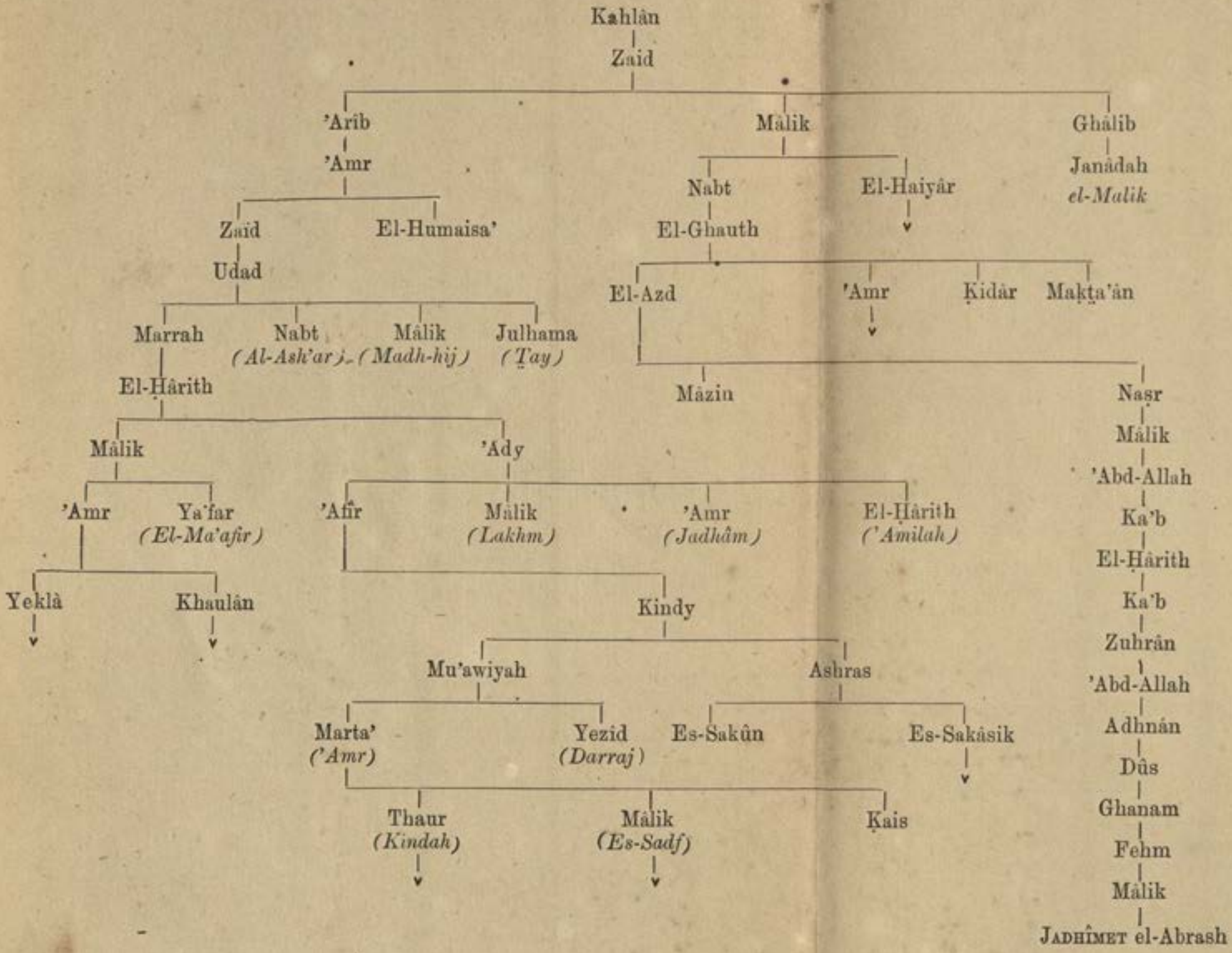

Kahlân
Zaid
'Arîb
'Amr
Zaid
El-Humaisa'
Udad
Marrah
Nabt (Al-Ash'ar)
Mâlik (Madh-hij)
Julhama (Ṭay)
El-Ḥârith
Mâlik
'Amr
Ya'far (El-Ma'afir)
Yeklâ
Khaulân
'Ady
'Afîr
Mâlik (Lakhm)
'Amr (Jadhâm)
El-Ḥârith ('Âmilah)
Kindy
Mu'awiyah
Marta' ('Amr)
Thaur (Kindah)
Yezîd (Darraj)
Mâlik (Es-Sadf)
Ashras
Es-Sakûn
Es-Sakâsik
Kais
Mâlik
Nabt
El-Ghauth
El-Haiyâr
El-Azd
'Amr
Ḳidâr
Maḳṭa'ân
Mâzin
Janâdah el-Malik
Ghâlib
Naṣr
Mâlik
'Abd-Allah
Ka'b
El-Ḥârith
Ka'b
Zuhrân
'Abd-Allah
Adhnân
Dûs
Ghanam
Fehm
Mâlik
Jadhîmet el-Abrash

TABLE III.

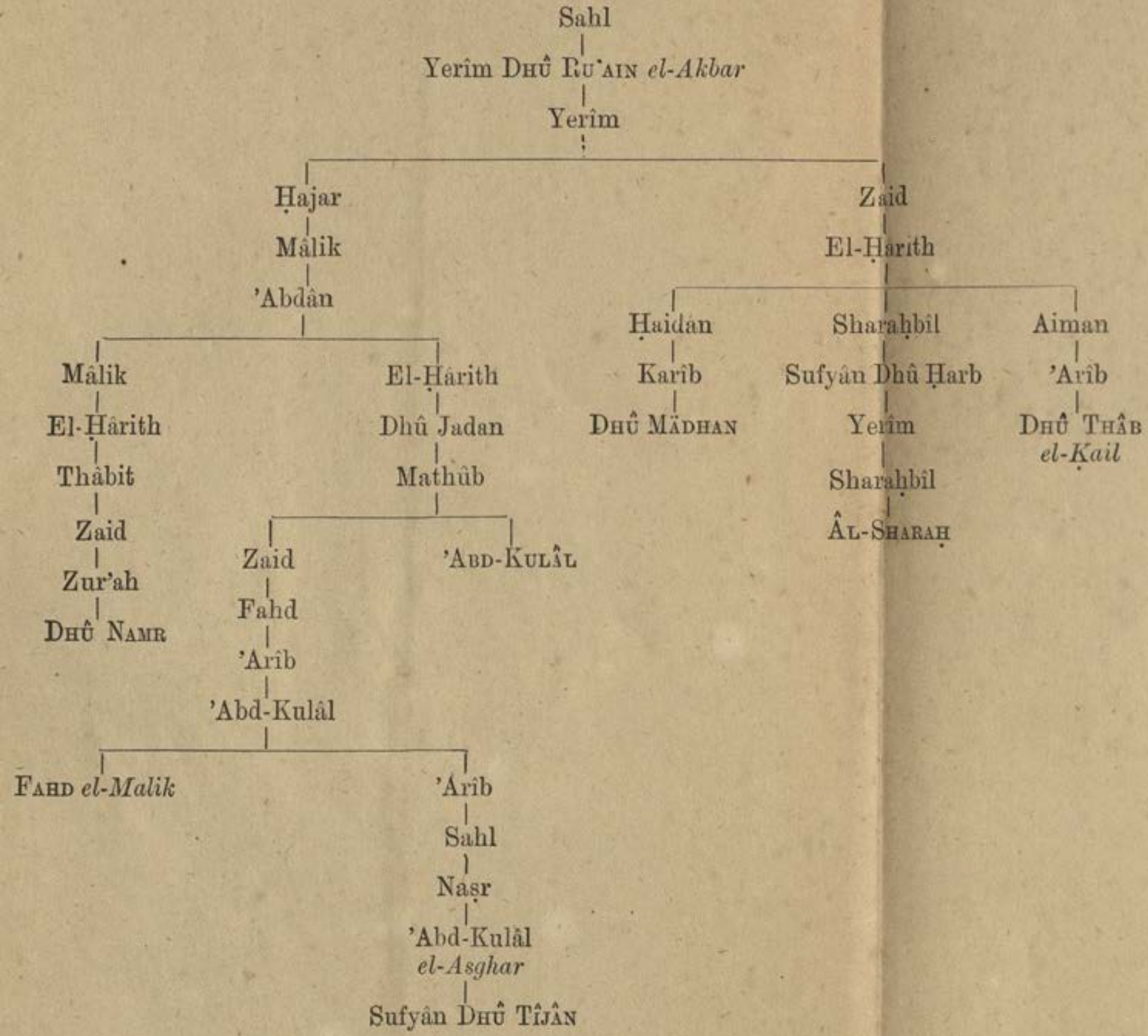

Sahl
Yerîm Dhû Ru'ain el-Akbar
Yerîm
Ḥajar
Zaid
Mâlik
El-Ḥarith
'Abdân
Ḥaidân
Sharaḥbîl
Aiman
Mâlik
El-Ḥârith
Karîb
Sufyân Dhû Ḥarb
'Arîb
El-Ḥârith
Dhû Jadan
Dhû Mädhan
Yerîm
Dhû Thâb el-Kail
Thâbit
Mathûb
Sharaḥbîl
Zaid
Zaid
'Abd-Kulâl
Âl-Sharaḥ
Zur'ah
Fahd
Dhû Namr
'Arîb
'Abd-Kulâl
Fahd el-Malik
'Arîb
Sahl
Naṣr
'Abd-Kulâl el-Asghar
Sufyân Dhû Tîjân

TABLE IV.

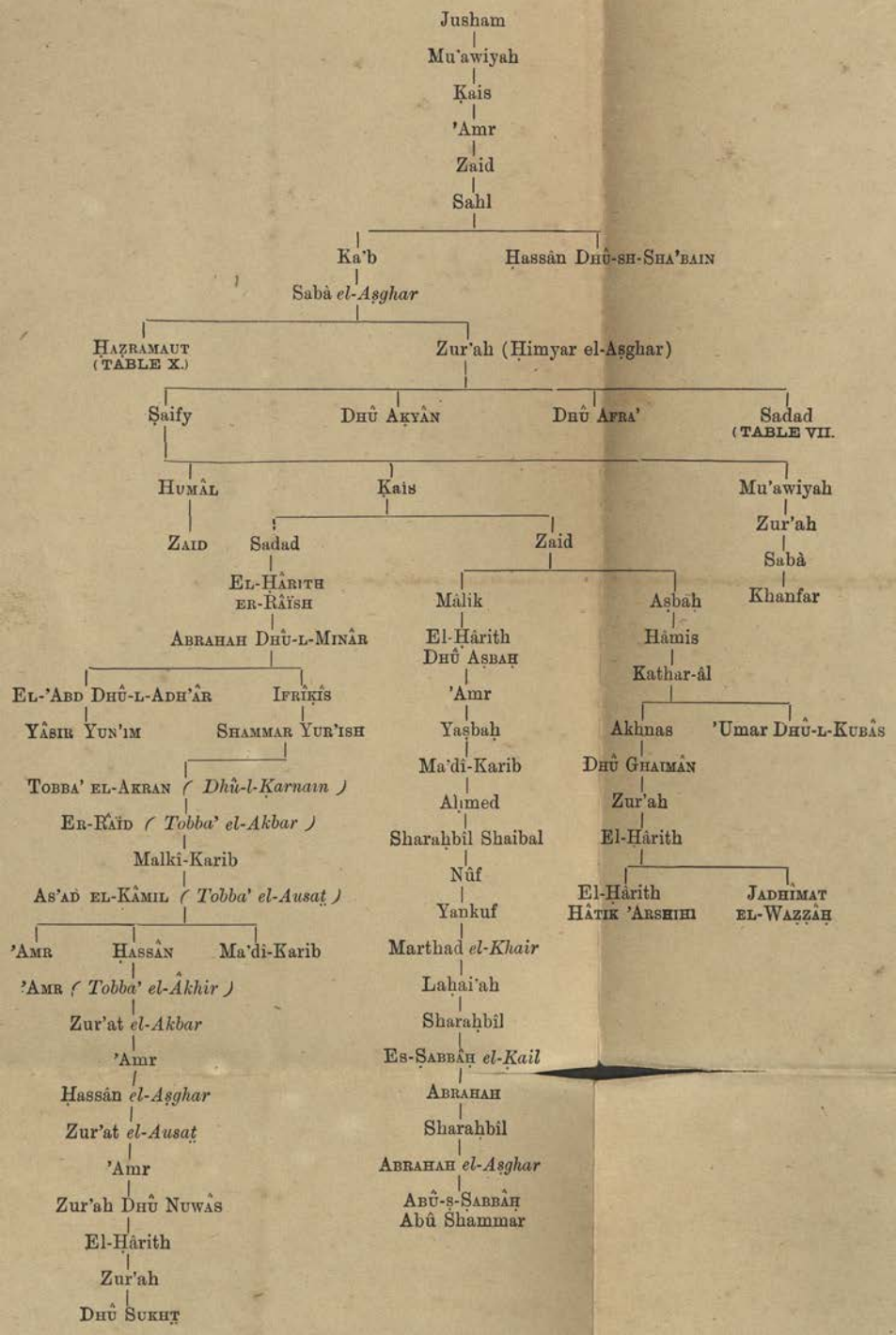

Jusham
Mu'awiyah
Ḳais
'Amr
Zaid
Sahl
Ka'b
Ḥassân Dhû-sh-Sha'bain
Sabâ el-Aṣghar
Ḥazramaut (Table X.)
Zur'ah (Ḥimyar el-Aṣghar)
Ṣaify
Dhû Aḳyân
Dhû Afra'
Sadad (Table VII.
Humâl
Ḳais
Mu'awiyah
Zaid
Sadad
Zaid
Zur'ah
Sabâ
El-Ḥârith er-Râ'ish
Khanfar
Abrahah Dhû-l-Minâr
Mâlik
Asbah
El-Ḥârith Dhû Aṣbaḥ
Ḥâmis
'Amr
Kathar-âl
El-'Abd Dhû-l-Adh'âr
Ifrîḳîs
Yaṣbaḥ
Akhnas
'Umar Dhû-l-Kubâs
Yâsir Yun'im
Shammar Yur'ish
Ma'dî-Karib
Dhû Ghaimân
Tobba' el-Akran (Dhû-l-Karnain)
Aḥmed
Zur'ah
Er-Râ'id (Tobba' el-Akbar)
Sharaḥbîl Shaibal
El-Ḥârith
Malkî-Karib
Nûf
El-Ḥârith Ḥâtik 'Arshihi
Jadhîmat el-Waẓẓâḥ
As'ad el-Kâmil (Tobba' el-Ausaṭ)
Yankuf
'Amr
Ḥassân
Ma'dî-Karib
Marthad el-Khair
'Amr (Tobba' el-Âkhir)
Laḥai'ah
Zur'at el-Akbar
Sharaḥbîl
'Amr
Es-Sabbâḥ el-Kail
Ḥassân el-Aṣghar
Abrahah
Zur'at el-Ausaṭ
Sharaḥbîl
'Amr
Abrahah el-Asghar
Zur'ah Dhû Nuwâs
Abû-ṣ-Ṣabbâḥ Abû Shammar
El-Ḥârith
Zur'ah
Dhû Sukht

TABLE V.

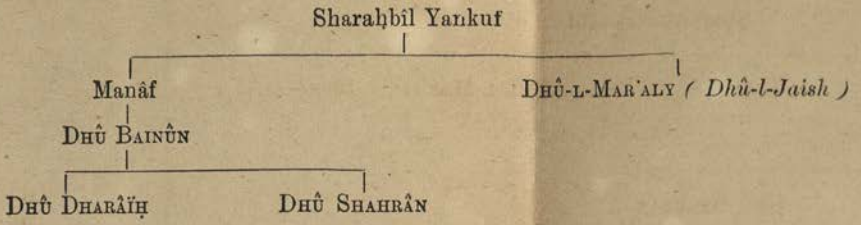


TABLE VI.

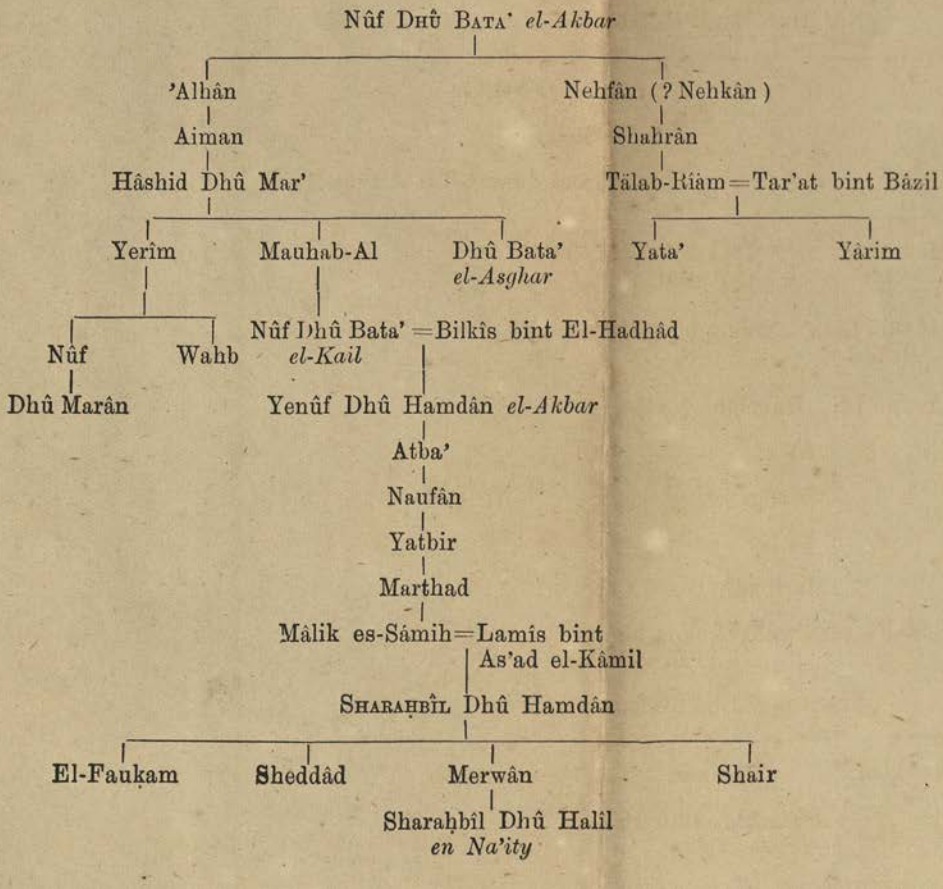


TABLE VII.

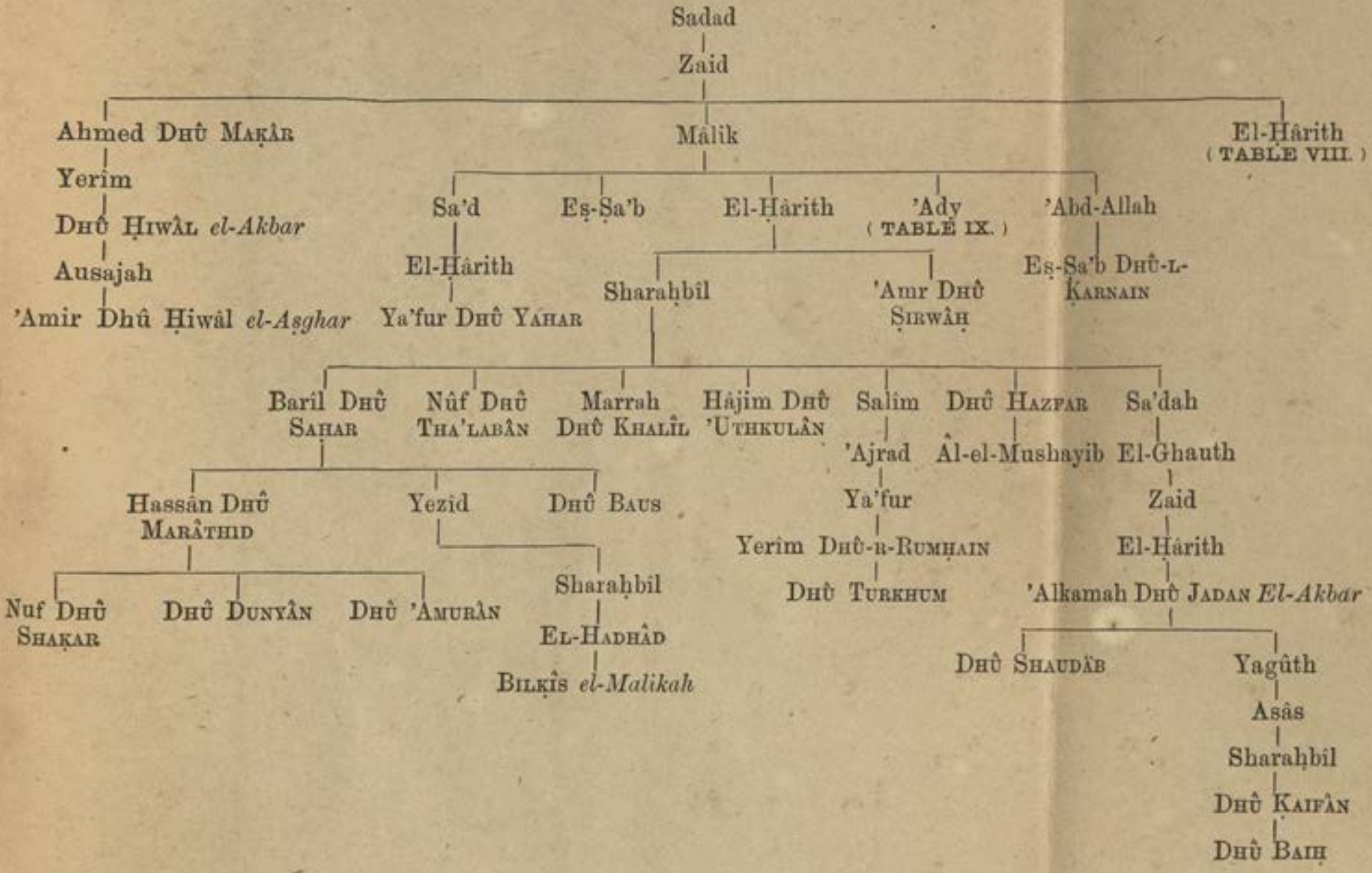

Sadad
Zaid
Ahmed Dhû Maḳâr
Yerîm
Dhû Ḥiwâl el-Akbar
Ausajah
'Amir Dhû Ḥiwâl el-Aṣghar
Mâlik
Sa'd
El-Ḥârith
Ya'fur Dhû Yahar
Eṣ-Ṣa'b
El-Ḥârith
Sharaḥbîl
Baril Dhû Sahar
Hassân Dhû Marâthid
Nuf Dhû Shaḳar
Dhû Dunyân
Dhû 'Amurân
Yezîd
Dhû Baus
Sharaḥbîl
El-Hadhâd
Bilḳîs el-Malikah
Nûf Dhû Tha'labân
Dhû Khalîl
Hâjim Dhû 'Uthkulân
'Ady
(TABLE IX.)
'Amr Dhû Ṣirwâḥ
Salim
'Ajrad
Ya'fur
Yerîm Dhû-r-Rumḥain
Dhû Turkhum
Marrah
Dhû Hazfar
Âl-el-Mushayib
'Abd-Allah
Eṣ-Ṣa'b Dhû-l-Ḳarnain
El-Ḥârith
(TABLE VIII.)
Sa'dah
El-Ghauth
Zaid
El-Ḥârith
'Alkamah Dhû Jadan El-Akbar
Dhû Shaudâb
Yagûth
Asâs
Sharaḥbîl
Dhû Ḳaifân
Dhû Baiḥ

TABLE VIII.

El-Hârith
Sharaḥbil
Sa'd
El-Ghauth
Zaid
Marthad
Aslam
'Alḳamah
DHÛ-L-MALÂḤY

TABLE IX.

'Ady
'Auf
Sa'd

'Amr
'Auf
Kahlân
Zaid
Asâm
Mâlik
Ma'dân
Sharaḥbil
Haffân

DHÛ-S-ṢABR
'Amir
Marthad
Dhû-l-Haiyân
Humâl es-Sa'dy
El-Abyaz

DHÛ-L-'AṢÎR

Wahâẓah
Suhâl
Zaid
En-No'mân
Ya'fur
Zaid DHÛ-L-KALA'

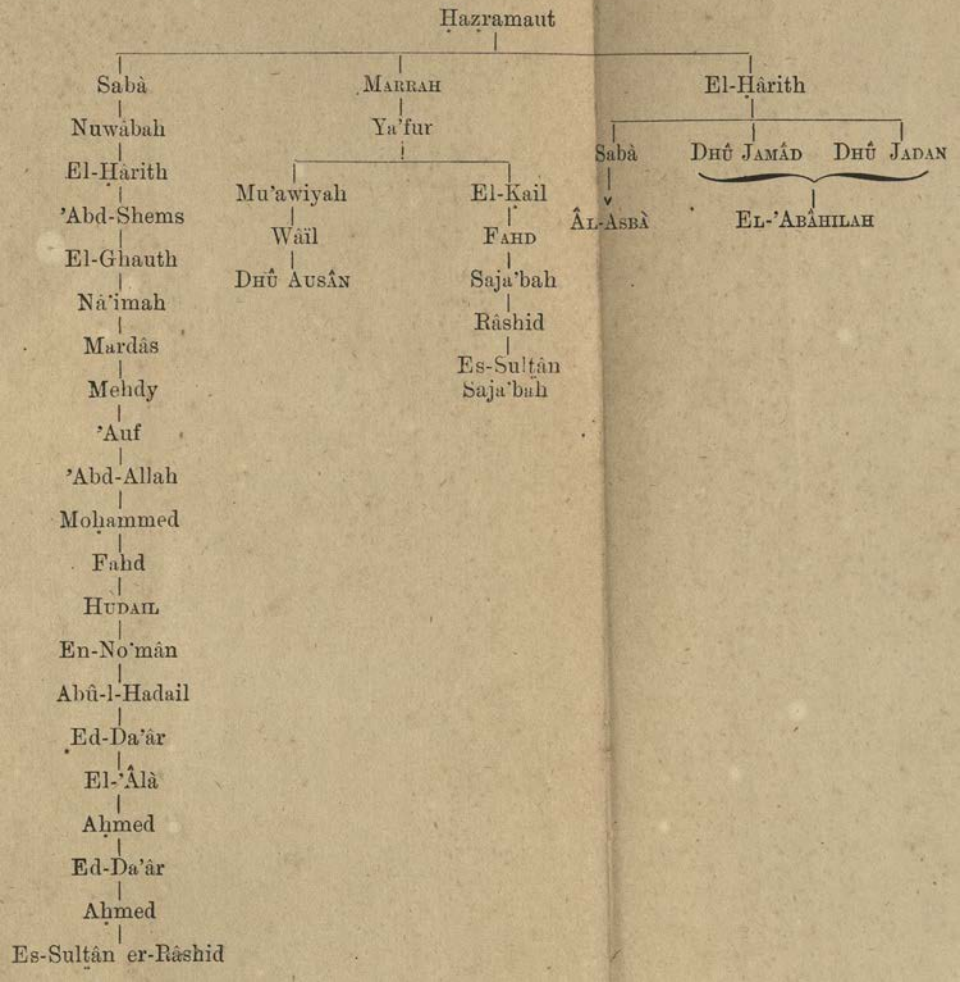
El-Ghauth
Zaid
Mâlik
El-Hârith
Aslam
Dhû Yazan *el-Akbar*
'Amir
Saif *el-Akbar*
'Ubaid
Ḳais
En-No'mân
El-Ḥârith
Zur'ah
'Ufair
En-No'mân
DHÛ YAZAN *el-Asghar*
SAIF

Mâlik
Dahmân
Yaḥsib

Yûnus
Yûsuf
Wadd
Yerîm
Yezîd
'Arîb
Mawah
Zaid
Salâmah Dhû Fâïsh *el-Akbar*
Yahar
Dhû Fâïsh *el-Asghar*

Âl-Sharaḥ
Mâlik
El-Hârith
DHÛ BATA'

TABLE X.


Hazramaut
Sabà
Nuwâbah
El-Hârith
'Abd-Shems
El-Ghauth
Nâ'imah
Mardâs
Mehdy
'Auf
'Abd-Allah
Mohammed
Fahd
Hudail
En-No'mân
Abû-l-Hadail
Ed-Da'âr
El-'Âlà
Ahmed
Ed-Da'âr
Ahmed
Es-Sultân er-Râshid
Marrah
Ya'fur
Mu'awiyah
Wâïl
Dhû Ausân
El-Kail
Fahd
Saja'bah
Râshid
Es-Sultân
Saja'bah
El-Hârith
Sabà
Âl-Asbà
Dhû Jamâd
Dhû Jadan
El-'Abâhilah

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